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HANDBOOKS FOR THE INDIAN ARMY

HINDUSTANI MUSALMANS
AND
MUSALMANS OF THE EASTERN PUNJAB

Compiled under the Orders of the Government of India

By MAJOR W. FITZ G. BOURNE,

Tenth Jals,

Late Recruiting Officer for Hindustani Musalmans



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3. Handbook on Pathans. Ridgway.
4. Gazetteers of the Punjab.
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6. Census Reports, 1901, 1911.
7. Lecture on Muhammadan Customs given at Police Training School, Moradabad.
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8. Notes on Muhammadans of the United Provinces, contributed by Mr. P. Bramley,
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Hindustani Musalmans and Musalmans of the Eastern Punjab.

CHAPTER I.—HISTORY.

THE history of Muhammadan India is the record of a collision between two races—the Turks and the Hindus.

The Musalman conquest of India begins with the exploits of Mahmud of Ghazni.

In A. D. 997 Mahmud succeeded to the throne of Ghazni. He made twelve invasions into India. Of these the first eight were occupied in subduing the Punjab. In 1011 he sacked the sacred city of Thanesar in Karnal; in 1017, in his ninth expedition, he crossed the Ganges in the Saharanpur district, marched to Bulandshahr and took that city; from thence he advanced against and took in turn Mahaban, Muttra, Kanauj, Munj and Asi in the Etawah district, and finally, after defeating the King Chand Rai in the jungles beyond Saharanpur, he recrossed the Ganges and returned to Ghazni.

In his tenth expedition he visited Kalinjar and Kanauj and probably also sacked Agra.

His last expedition was against Somnath in Gujerat. There he destroyed the temple, broke the sacred pillar, and carried off the famous gates of the temple to Ghazni.

His inroads were merely transient afflictions, and he left no permanent traces in India.

In A. D. 1031 Sayad Salar Masand, the nephew of the Emperor Mahmud, crossed the Indus at the head of an army and occupied Multan. Thence he proceeded to Delhi, and being reinforced from Ghazni, Delhi fell into his hands within eighteen months from his setting out. He next took Meerut and Badam, and advanced against Kanauj, the Rai of which place received him as a friend and passed him on to his neighbours. After ten days the invader reached Satrkh in Oudh. Here he fixed his head-quarters and sent out his Lieutenants on every side to proselytize and conquer the

country. In 1031, overwhelmed by a confederation of Hindus, the young warrior fell with nearly all his followers. Some descendants of his followers are still to be found in Oudh, but his expedition left no permanent traces in the country. The Turkish dynasty lasted till A. D. 1150.

In A. D. 1180 the Afghans came to the front. Ghor was a district situated on the Hindu Kush, where it borders on Thibet and Turkistan. Its princes gradually made themselves independent of the Government at Ghazni, and, eventually, in 1180, Muhammad Ghor overthrew the Turkish House of Mahmud and founded an Afghan dynasty at Ghazni.

In 1193 he invaded India, defeated and killed Prithi Raja, the Chauhan King of Delhi, and captured Delhi and Ajmer.

He then returned to Ghazni, leaving Kutb-ud-din at Delhi as his Viceroy in India.

Muhammad Ghor was the first to establish a permanent Musalman dominion in India.

He was assassinated in 1206 while returning to Ghazni, after successfully carrying out his ninth expedition into India. After his death his

Viceroy Kutb-ud-din threw off his allegiance to Ghazni, and assumed sovereignty at Delhi.

Musalman India at this time included all the Punjab and all Hindustan, as far East as Allahabad. Shortly after his accession, an adventurer, Muhammad Bakhtiyar Khan, established his supremacy over Behar and Bengal, known as the Kingdom of Gour, so that at the beginning of the Thirteenth Century we find Muhammadan supremacy extended over Northern India from the Indus to the Brahmaputra.

Kutb-ud-din died in 1210, but his dynasty, known as that of the "Slave Kings" (Kutb himself was originally bought as a Turki Slave), lasted at Delhi till 1290, when his descendant, Kai Kubad, was assassinated, and Jalal-ud-din, Khilji, became Sultan of Delhi.

It was during the dynasty of the Slave Kings, about 1217, that the Moghuls made their first appearance in India. Under their leader, Chengis Khan, they overran Bokhara, Cabul and Kandahar and reached the Indus but did not cross it.

Jalal-ud-din, Khilji, ascended the throne in 1290. He died in 1295 and was succeeded by his nephew, Ala-ud-din, 1295—1316, who carried his arms through Bundelkhand and Malwa, into the Deccan, and further South into the Peninsula, and thus added a very large territory to the Empire. His death was followed by revolutions, 1316—1320.

•The Khiljis were Turks by descent, but had been so long settled among the Afghans, that they had almost become identified with that people.

In A. D. 1320 Ghias-ud-din, Tughlak, Governor of the Punjab, captured Delhi and put an end to these dissensions.

The Tughlak Dynasty.

He was succeeded by his son Muhammad, Tughlak, 1325—1350, and he again by Feroze Shah, 1350—1388. The dynasty lasted till 1398, and under it the Empire became dismembered and lost the outlying provinces of Bengal and the Deccan.

In A. D. 1398 Timur (Tamerlane), the famous Moghul, invaded India, took Delhi, dashed through the Meerut, Muzaffernagar, Bijnor and Saharanpur districts, crossed the Ganges at Hurdwar, and retired with an immense booty, leaving in his track confusion, pestilence and famine.

Timur.

Four officers, known as the Sayads, reigned in succession as his Viceroys, till 1415, when an Afghan seized the throne and founded the Lodi dynasty which lasted till 1526.

Sayad Dynasty.

Lodi Dynasty.

In A. D. 1526 came Baber, sixth in descent from Timur, the founder of a line of Kings under whom India rose to the highest pitch of prosperity. He was succeeded by his son Humayun, 1530—1556. In 1540 he was ousted by Sher Khan, an Afghan chief, who, with his successors, held the throne for fifteen years, but in 1555 Humayun returned from Persia and at once recovered the throne. He was succeeded by Akber, 1556—1605. At this time the Musalman power was in serious danger. Moghuls, Turks and Afghans were fighting against each other and among themselves, and the whole country was drifting into anarchy. Akber sought the alliance of the Rajputs to counteract the Afghan element, and forced the leading princes of Rajputana to give him their daughters in marriage. This policy, in that it gave military command to the Rajput princes, proved successful, and by its means, for more than a century and a half, the prestige of the Moghul Empire was maintained.

He was succeeded by—

Jehangir	.	.	1605—1627
Shahjahan	.	.	1627—1658
Aurangzeb	.	.	1658—1707

Aurangzeb was the last of the Moghul Emperors who played a real part in history. When he died the disintegration of races had already commenced, and within fifty years of his death the sovereignty of the Moghuls had dwindled to an empty name. The country was harassed in turns by Sikhs, Mahattas and Afghans, and remained in a state of turmoil until settled under the British rule.

CHAPTER II.—RELIGION.

MUHAMMAD, the founder of the Islamic Religion, was born at Mecca in A. D. 570. Mecca was a seat of trade and a holy city. It

Life of Muhammad.

contained the Kaaba, a famous shrine of pilgrimage, said to have been built by the Patriarch Abraham, who installed his son Ishmael as its first guardian. From about this time till the time of Adnan (130 B. C.) history is a blank. Traditionists have filled up the space by a list of Muhammad's progenitors derived from Jewish sources, yet Muhammad himself never traced his pedigree higher than Adnan, and declared that all who went further back were guilty of fabrication and falsehood.

In A. D. 200 was born a descendant of Adnan, Fihir, surnamed "Quraish," and sixth in descent from him in A. D. 400 was born Zayd, who was called "Qussai" and who first asserted the rights of his tribe, the Quraishis, to the guardianship of the Kaaba and the Government of Mecca.

In this, the Ruling Tribe among the Arabs and the hereditary guardians of the Kaaba, Muhammad was born.

Poor in his youth he was obliged to work for his uncle, who was a caravan leader travelling between Syria and Arabia, but at the age of twenty-six he married a rich widow named Khadijah. This union enabled him to devote his time to study and to bring into play those spiritual longings which for years had agitated his bosom. At this time the Arab Nation was sunk in idolatry, and their morals were as little checked by law as by religion. "This debasement of his people and his own uncertainty as to the true religion pressed heavily on Muhammad's soul." It was not, however, till he was 43 years of age that he gave way to the impulse which he felt within him and revealed that he was commissioned by the only God to put down idolatry and to restore the religion of the Patriarchs. During the next ten years he endured every species of insult and persecution, until finally he and his adherents fled to Medina, in which city he had many followers.

The "Hijra," or flight to Medina, corresponds with the 20th June A. D. 622, and from its date commences the era of Islam, the Muhammadan calendar also beginning from the same date.

Until his flight to Medina, Muhammad had uniformly disclaimed force as an auxiliary to his cause. He now declared that he had received the

Divine command to wage holy wars or Jihads for the conversion or extermination of unbelievers. His new spirit agreed well with that of his followers and before his death in A. D. 632 he had conquered Mecca, destroyed all the idols in the Kaaba, which henceforth became the temple of Islam, had brought all Arabia under his obedience, and had commenced an attack on the dominions of the Roman Empire.

It was not merely to a warlike spirit that Muhammad was indebted for his popularity. He was a reformer as well as a conqueror. His religion was partly founded on the sublime theology of the Old Testament. Polyandry, incest and infanticide were rife among the Arabs until Muhammad suppressed them by reviving the polygamy of the Patriarchs. Though restricting every man to four wives, he himself had ten wives on the ground that he was the favoured messenger of God. The order for the seclusion of Muslim women emanated from the event which led to his sixth marriage. It happened that the Prophet, chancing to visit the house of his adopted son saw Zainab, the wife of the latter, hastily arranging her dress, and caught a glimpse of her unvested charms. Zainab was subsequently divorced by Zaid and married to Muhammad, and it was this personal experience of the danger arising from the freedom hitherto allowed to the daughters of Arabia, which induced the Prophet to enjoin their seclusion.

The conversion of the Arabs, therefore, was probably as sincere as it was general, and their religious spirit being thoroughly aroused, every feeling of their enthusiastic nature was turned into the one channel to conquer in the cause of God, or to die in asserting his unity and greatness.

The circumstances, both political and religious, of the neighbouring countries were such as to encourage the warmest hopes of these fanatical adventurers. The Roman Empire was broken and dismembered by the Barbarians: Christianity was degraded by the corruptions and weakened by the controversies of opposing sects. Persia was in the last stage of internal decay.

Muhammad's attack on the Roman Empire was in the direction of Syria, and within six years after his death that Muhammadan's conquest in the West. province and Egypt had been subdued by his successors. Roman Africa and Spain followed in succession, and within a century from the death of their founder the Muslims had pushed their conquests into the heart of France. All Europe would probably have been overrun by them, had not a strong and general resistance been awakened by the crusades.

On Muhammad's death in A. D. 632, disputes arose as to who should be appointed his Khalif or representative. Muhammad's successors. After some doubts, the men of Medina selected

Abu Bakr, the friend and father-in-law of the Prophet, who was the first of the Ommayyads. In A. D. 634 Abu Bakr died and was succeeded by Omar, another of the Prophet's fathers-in-law, in preference to Ali, his adopted son, because the latter refused to govern according to the Hadis, or traditional sayings of the Prophet, as well as according to the teachings of the Koran.

Osman succeeded Omar, and on the assassination of the former in A. D. 655, Ali, the adopted son of the Prophet, was elected Kaliph unconditionally. He was, however, murdered by Moawiyeh, one of the followers of the Ommayyads, and succeeded by his son Hassan. A great mausoleum was afterwards erected over the tomb of Ali, which became the site of the town of Meshed, one of the holiest shrines of the Shiah pilgrims. Hassan resigned in favour of Moawiyeh, on condition that he should resume it on the latter's death, but Moawiyeh, who wished his own son Yazid to succeed, caused

Death of Hassan and Husain.

Hassan to be murdered. Yazid succeeded his father, and the Ommayyad dynasty was thus firmly established in the Kaliphate. The surviving son of Ali, Husain, however, placed himself at the head of a party to overthrow Yazid. He was, however, intercepted on the borders of Babylonia, and surrounded on the plain of Kerbela, on the banks of the Euphrates, by 4,000 horse. After a gallant fight, he and his followers were slaughtered to a man, Husain's son and nephew both being killed. This took place on the tenth day of the Muharram A. D. 680, which is observed as a period of mourning by the Shiaks of India and Persia. The cause of Ali and his family was warmly espoused by the Persians, who had been forced to become Muhammadans, but regarded the Sunnah or Semitic law of the Arabs with special repugnance. From their rejection of the Hadis or traditions, they were called Shiaks or sectarians, and thus were produced the two main divisions of Islam, *viz.*, Sunnis and Shiaks. Professor Monier Williams remarks that the Sunnis constitute a kind of established church while the Shiaks represent the nonconformists.

The dissent of the Shiaks turns mainly on the succession to the Khalifate.

The Sunnis consider themselves the only orthodox followers of

Sunnis.

Muhammad, on the ground that they accept Abu Bakr, Omar, and Osman as rightful Khalifs or successors of Muhammad, and that they submit themselves to the authority of the traditions (hadis or sunnah) as interpreted by four great doctors, Hanifa, Malik, Shafai, Hanbal, each of whom is the leader of one of the four orthodox schools of interpretation among the Sunnis. (The Musalmans of Northern India are chiefly Hanifis.)

The Sunnis only keep the tenth day of the Muharram, as the day of the creation of Adam and Eve. When praying they hold their arms crossed over the breast.

The Shiah protest against the legality of the succession of Muhammad's three immediate successors, and declare that the Khalifate ought to have passed direct to Ali, the husband of his daughter Fatimah, and father of Hassan and Husain. They only acknowledge twelve true successors of the Prophet, whom they call Imams or religious leaders, the first three being Ali, Hassan and Husain, and the twelfth Abu Qasim, called the Mahdi, "the guided," who is held to be still living in a place of concealment. He was born in the neighbourhood of Bagdad in the 258th year of the Hijra, disappeared in a mysterious manner and is to reappear at the end of the world. The Shiah do not differ from the Sunnis in essential doctrines. They do not assent to the whole body of Sunnah accepted by the Sunnis, but have a Sunnah of their own, which contains some traditions held in common by both.

The Shiah observe the first ten days of the Muharram as mourning for Ali, Hassan and Husain, and carry about "taziahs" to represent the tombs of the two latter, with loud lamentations and mourning. They keep their arms straight during prayer.

The third main division is the Wahabis. They were founded about 170 years ago by a man named Muhammad, but were called after his father, Abdul Wahab. They are very puritanical, prohibiting pilgrimages to shrines or tombs, and in other respects trying to restore Islam to the condition of greater purity which originally belonged to it. There are very few in India.

About a century ago a colony of Wahabis was founded in the Black Mountain by Syud Ahmad Shah, a freelance in the service of the fiery Pindari leader, Amir Khan, who went on a pilgrimage to Mecca and there imbibed the tenets of the fierce sect of Wahabis, which allows allegiance to none but sovereigns of the true faith. On his return he appeared in the mountains between Ghazni and the Indus as a mighty preacher and was joined by a large number of mountaineers eager for spoil and also a band of zealots from Southern India eager only for the blood of the infidels. They were several times attacked and defeated by the Sikhs, and finally after the death of their leader in action, a remnant of three hundred were allowed to settle among the low hills between the Indus and the Mahaban. Here they remained for many years, gathering recruits, and collecting money from the faithful in Lower India for the purchase of arms and ammunition. In time they became a constant source of annoyance to the British officers who succeeded the Khalsa, and in 1853 they were attacked by Major Abbott, in connection with the Black Mountain disturbances of that period. In 1858, having been largely recruited from mutinous regiments, they were attacked by Sir Sydney Cotton, who drove them to seek a home further inland, and

at length they were the cause of the Ambela Expedition of 1863. They then stirred up trouble at various times till the day they rushed, sword in hand, on the bayonets of the Royal Irish at Kot Kai in 1888.

It is difficult to believe that many of them, who, in the garb of the Ghazi, charged, not once but many times, recklessly to their death, are from the banks of the Ganges, and differ in creed alone from the Bengali, a race that from its Hindu element has never placed a soldier in the ranks of any army.

Jihad is a religious war against infidels and is enjoined by Muhamāmad in the Quran. In 1870-1871 in consequence of a supposed Wahabi conspiracy for the overthrow of Christian rule in India, the whole question of Jihad was gone into by Dr. W. Hunter, B.C.S., and in his work "Indian Musulmans" the result of his enquiry is embodied. The whole matter hinges upon the question whether India is Dar-ul-Harb, "a land of enmity," or Dar-ul-Islam, "a land of Islamism."

The muftis belonging to the Hanafi, Maliki and Shafai sects at Mecca and the law doctors of Northern India decided that a country does not become Dar-ul-Harb as soon as it passes into the hands of infidels. The absence of protection and liberty to Musalmans is essential in a Jihad, and there should be a probability of victory to the armies of Islam.

The Shiah decided that "a Jihad is lawful only when the armies of Islam are led by the rightful Imam" true to the one great principle of their sect.

The Muhammadan Religion is called Islam and is divided into two parts—Faith (Iman) and Practice (Din).
Faith and Practice of the Muhammadan Religion. The Rule of faith is based upon the four foundations of orthodoxy, *viz.*, The Quran, The Hadis, The Ijma, The Qias.

The Quran is the name given to the Muhammadan scriptures. It was composed by Muhammad, who asserted that it was revealed to him by the Angel Gabriel. It is written in Arabic prose, and was not arranged until after the Prophet's death, when the Khalifa Abu Bakr collected the whole "from palm leaves and skins, and from the hearts of men" and committed the custody of the manuscript to Hafsa, one of the Prophet's widows. In the 30th year of the Hijra the Khalifa Osman ordered a number of copies to be translated from the one in Hafsa's charge, and burnt all other copies which differed from Abu Bakr's edition. The book is divided into one hundred and fourteen chapters, called Suras.

The Hadis (traditions) are the records of the sayings of the Prophet. They are also called Sunna, which signifies custom or regulation.

Ijma (collecting) expresses the unanimous consent of the Mujtahidin, or as we should call it, the "unanimous consent of the Fathers."

Qias expresses the analogical reasoning of the learned with regard to the precepts and practice of Muhammad.

The six articles of Faith are: (1) Belief in the Unity of God. (2) The Angels. (3) The Quran. (4) The Prophets. (5) The day of Judgment. (6) Predestination.

The belief in God and his prophets is incorporated in the Kalima "La illah-ha il allah-ho, Muhammad ur Rasul Allah-he" (there is no God but God, and Muhammad is the Prophet of God), which the mullahs or priests repeat five times a day when calling the faithful to prayer.

The six recognised prophets are: Adam, Noah, Abraham, Moses, Jesus and Muhammad.

The Muhammadans reckon four archangels: (1) Jibrail, Gabriel, who is God's messenger. (2) Michail, Michael, the protector of the Jews. (3) Israfil, who will sound the last trumpet at the resurrection. (4) Azrail, the angel of death.

There are also two recording angels, called the Muaqqibat, who continually succeed each other and record the good and evil actions of a man, one standing on his right hand and another on his left.

The angel who has charge over Heaven is Rczwan, and the angel who presides over Hell is Malik.

The devil is said to be a fallen angel who was turned out of Paradise because he refused to do homage to Adam. He is called Iblis and also Shaitan.

There is also a distinct order of creatures called Jinn, Geni, who were created of fire some thousands of years before Adam. There are good and evil genii.

The day of Judgment and resurrection is called "Qiamat" (standing), the time of which is a perfect secret and known only to God. The approach of the day of Judgment will, however, be known by twenty-five signs, such as wars, tumults, the coming of Jesus Christ and the Mahdi, the sun rising in the West, etc.

Predestination, called Taqdir or Kismet, is irrevocably fixed and recorded in a preserved tablet. It was written in my taqdir (fate), is an excuse familiar to every European who has had much intercourse with Muhammadans.

The five points relating to Din, practice, are:—

- (1) The recital of the Kalima "There is no God but God, and Muhammad is the Prophet of God." When any one is converted to Islam he is required to repeat this formula. Circumcision is an institution of Islamism, but it is not incumbent on adult converts, the recital of the Kalima being sufficient.

- (2) Sula, the five stated periods of prayer, *i.e.*, Fajr, daybreak. Zahr, 2 P.M. Asar, before sunset. Magrib, after sunset. Isha, 8 P.M. The service must be performed in Arabic; the clothes and body of the worshipper should be clean and the praying place free from impurity. It is always preceded by "Wazu," *i.e.*, ablution of the face, hands and feet. (Ghusal, or the washing of the whole body, is performed after certain legal defilements.)

In Islam prayer must be said in the Arabic language and admits of no change or variety, it is therefore reduced to a mechanical act as distinct from a mental act.

- (3) Roza, the thirty days' fast of Ramazan, the ninth month of the Muhammadan year, in which a strict fast is observed from the dawn of day to sunset of each day in the month. Muhammad said that during Ramazan "The gates of Paradise are open and the gates of Hell are shut, and the devils are chained by the leg" and that "only those who observe it will be permitted to enter by the gate of Heaven called Rayan, and will be pardoned all their venial sins." In this month the Quran began to be revealed from Heaven.

The Ramazan must be kept by every Musalman, except the sick, the aged, pregnant women, or women who are nursing their children. Young children and travellers on a journey are also exempt.

- (4) Zakat, the legal alms or poor rate, should be given annually of five descriptions of property. It does not appear that Musalmans of the present day are very regular in its payment.

- (6) Hajj, or pilgrimage to Mecca, is said to be of divine institution and has the authority of the Quran for its observance. Its performance is incumbent on those men and women who have sufficient means to meet the expenses of the journey, and to maintain their families during their absence. The merits of the pilgrimage are so great, that every step taken in the direction of the Kaaba blots out a sin, and he who dies on the way to Mecca is enrolled on the list of martyrs.

The Musalman who has performed the pilgrimage is called Haji.

If a Muhammadan have the means of performing the pilgrimage and omit to do so, its omission is equal to a deadly sin, but if on his death-bed he bequeathes a sum of money to be paid to a person to perform the pilgrimage, it is considered to satisfy the claims of the Muslim Law.

The Muslims have no hereditary priestly caste as the Hindus, nor have they a distinct order of clergy like Christians. Priest and holy classes, The Sayads, however, are frequently called the

Brahmans of Muhammadanism. The following are the chief religious functionaries in a state governed according to Muhammadan law :—

“ Qazi, ” the minister of justice, who passes sentence in all cases of law, religious, moral, civil or criminal.

“ Mufti, ” the law officer, who expounds the law, and in difficult cases supplies the Qazi with “ fatwahs ” or decisions.

“ Imam, ” the president of the temple. He collects the revenues of the mosque, takes the front place in prayer and leads the congregation, and reads and expounds the Quran. The office is an hereditary one.

“ Maulvi or Mullah, ” doctor of divinity. He performs prayers in the absence of the Imam, and calls the “ Azan ” or “ call to prayers.”

The following are some of the Muhammadan titles :—

“ Tabib ”—Doctor of medicine.

“ Hakim ”—Doctor of philosophy or medicine.

“ Fakih ”—Doctor of law.

“ Mudarris ”—Academical Doctor.

“ Abid ”—One constantly engaged in worship.

“ Zahid ”—One who leads a life of asceticism.

“ Shekh ”—Literally signifies an Elder. It is a common title of respect and is almost synonymous with our “ Mister.”

There are also the various religious orders of Fakirs and Darveshes, terms applied to those who lead religious lives. Fakirs who attain a high degree of sanctity are called Ghaus, Pirs and Walis.

Where Muhammadans are numerous there is generally seen at a short distance from the village the Musjid or Religious Buildings. Mosque, which, owing to the fact that all prayers must be made in the direction of the Kaaba at Mecca, are built Kibla-wards, *i.e.*, in the direction of Mecca. The village mosque usually consists of a high platform surrounded on the top by a wall. Access is obtained by a flight of steps to a courtyard, at the back of which is a large room with three arched entrances, usually closed with hangings of matting, but sometimes by costly quilted curtains. The roof consists of three domes, a large one at the centre, and two small ones at the sides. In large towns mosques are built of stone or marble, the large enclosed courtyard contains a tank for purposes of ablution, and is flanked by minarets.

The “ Khutbah ” is the sermon delivered every Friday, and on the Id-il-Fitr and the Id-il-Zohur, after the mid-day prayer. After the usual ablutions, prayers are recited and the “ Khatib ” or preacher then seats himself on the “ Mimbar ” or pulpit whilst the “ Muezzin ” proclaims the Azan. The preacher then stands upon the second step and delivers the sermon which must be in Arabic, and includes prayers for Muhammad, his companions, and

the king, the latter being as follows :—"O God, bless the king of the age and make him kind and favourable to the people." Up to 1857, the "Khutbah" was recited in the name of the Moghul Emperor, and even now bigoted preachers say it in the name of the Sultan of Turkey.

Sin is divided into two classes—Kabira and Saghira—mortal and venial.

Sin.	Among the mortal sins are false witness, abuse of a Musalman, drinking wine, taking a false oath, adultery, theft, murder, fleeing in battle before the face of an infidel.
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Lawful Food.	No animal is lawful food unless it be slaughtered according to the Muhammadan law, i.e., by drawing the knife across the throat and cutting the carotid artery, repeating at the same time "Bismillah Allahu Akbar" (In the name of the great God).
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The following creatures are lawful (halal) :—

(1) Those animals that are cloven-footed and chew the cud, and are not beasts of prey.

(2) Birds that do not seize their prey with their claws, or wound them with their bills, but pick up food with their bills.

(3) Fish that have scales.

(4) Locusts.

The horse is generally held to be unlawful.

Wine is expressly forbidden in the Quran, and in the judgment of the learned, this prohibition extends to whatever has a tendency to intoxication, such as opium, bhang, and charas.

It will be seen that a Muslim can have no religious scruples to eat with a Christian as long as the food eaten is of a lawful kind. Any such objection can arise solely from ignorance, or from jealousy of race and unfriendly feeling towards the ruling power.

CHAPTER III.—CALENDAR AND RELIGIOUS FESTIVALS.

THE Muhammadan Era of the Hijra dates from the day after Muhammad's flight from Mecca, which occurred on the 20th June A. D. 622.

The New Year commences on the first day of the month of Muharram. The months are lunar and consist of twenty-nine and thirty days alternately; the first and last months, however, must have thirty days; the year consists of not quite 355 days; divided into twelve months. The names of the months are as follows :—

1. <i>Muharram</i>	.	.	The sacred month.
2. <i>Safar</i>	.	.	The month of the departure.
3. <i>Rabi-ul-awwal</i>	.	.	The first month of the spring.
4. <i>Rabi-uth-thani</i>	.	.	The second month of the spring.
5. <i>Jamadi-ul-awwal</i>	.	.	The first dry month.
6. <i>Jamadi-uth-thani</i>	.	.	The second dry month.
7. <i>Rajab</i>	.	.	The respected month.
8. <i>Shaban</i>	.	.	The month of the budding of trees.
9. <i>Ramazan</i>	.	.	The month of heat.
10. <i>Shawwal</i>	.	.	The month of junction.
11. <i>Zu'l Kadda</i>	.	.	The month of truce.
12. <i>Zu'l Hijja</i>	.	.	The month of pilgrimage.

The week consists of seven days, Muhammadans commencing the new day from dusk.

Sunday	.	.	.	<i>Itwar.</i>
Monday	.	.	.	<i>Pir or Somwar.</i>
Tuesday	.	.	.	<i>Mangal.</i>
Wednesday	.	.	.	<i>Budh.</i>
Thursday	.	.	.	<i>Jumarat.</i>
Friday	.	.	.	<i>Juma.</i>
Saturday	.	.	.	<i>Sanichar.</i>

Friday is synonymous with our Sunday.

(1) "Muharram" (literally that which is sacred) commences on the first of that month and lasts for ten days. The period is observed by the Shiaks to commemorate the martyrdom of Ali, Hassan and Husain. The ceremonies of the Muharram differ much in different places, but the following are the main

Religious Festivals

features of the festival as observed by the Shiah. A place is prepared called the Ashur Khana, or the Imambara, in the centre of which is dug a pit in which fires are kindled, and at night the people, young and old, fence across the fire with sticks and swords, and whilst dancing round it call out : " Oh Ali, noble Hassan, noble Husain, alas friend, stay, stay, etc." They work themselves up to the highest pitch of excitement, form into circles, and beat themselves with chains in the most frantic manner. On the seventh day there are representations of the marriage ceremony of Qasim and of the martyrdom of Husain, and on the eighth day a lance or spear is carried about the city to represent Husain's head which was carried on the point of a javelin. In addition to these there are the Tazias, Tabuts, or biers, representing the tombs of the martyred Imams, which are brought out on the tenth day and thrown into river, sea or pond.

Occasionally serious conflicts take place between Shiah and Sunnis on these occasions.

" The Ashura, " or tenth day, is held sacred by the Sunnis, as it commemorates the birth of Adam and Eve, and the creation of Heaven, Hell and the human race.

(2) " Akhiri Chahar Shamba " is held on the last Wednesday of the month of Safar, to celebrate the fact that the Prophet, having experienced some mitigation of his last illness, took his last bath. The day is spent in prayer and amusement.

(3) " Bara Wafat " is the twelfth day of the month Rabi-ul-Awwal, and commemorates the death of the Prophet. It is observed as a fast.

(4) " Shab-Barat, " the " night of record, " is observed on the fifteenth day of the month Shaban. According to the Prophet, the Almighty on this night registers all actions which men are to perform in the course of the year. It is the " Guy Fawke's day " of India, being the night for a display of fireworks.

(5) " The Roza, " or fast, is kept in the month of Ramazan, a full description of which has been given in the preceding chapter.

(6) " Id-ul-Fitr, " or Ramazan Id, is held on the first day of the month shawwal, which is the day after the close of the Ramazan fast. The people dress in their best clothes, and proceed to the principal mosque or Idgah—the service being held between 7 or 8 a.m. and 12 noon. At the close of the service, the members of the congregation salute and embrace each other, and spend the rest of the day in feasting and merriment.

(7) " Id-ur-zoha, " or " Bakri-Id, " is held on the tenth of the month Zu'l Hijja. It is said to commemorate the substitution of a ram in place of Ismail, son of Abraham, whom the latter was about to offer as a sacrifice. At this feast every Muhammadan, whether man or woman, who is in possession

of fifty-seven rupees, besides house and furniture, is bound to offer a sacrifice either of a male goat or ram, or a cow or female camel. The last two are equivalent to seven of the first two, and seven men may jointly sacrifice either of the last two provided they pay the full price of their share. The sacrifice is called Kurbani. The sacrifice of cows often leads to riots between Hindus and Muhammadans.

CHAPTER IV.—CEREMONIES AT BIRTH, MARRIAGE, DEATH.

AFTER the new-born infant has been given a bath, the priest of the family, or, if there is no priest, any Maulvi or Venerable man, is summoned and places his mouth to the right ear of the child and repeats the "Azan," meaning "Allah is great and Muhammad is his apostle," etc. Then in the child's left ear he repeats the "Aqamat," the same as the "Azan" with the addition of the formula "Stand up for prayers." This done, some sweets are distributed among those present.

Birth.

The ceremony of choosing the name generally takes place shortly after birth. The elders of the family assemble and one of them opens the Koran. A family name is then chosen, but it must begin with the same letter as the first letter on the page of the opened Koran.

On the sixth day after birth, the mother is bathed, all the women of the family assemble, and a feast takes place, called "Chhati." On the seventh day both male and female relations are invited and a great feast takes place. The child's head is shaved and the hair weighed against silver, which is given to the poor. The barber places a small brass cup before the assembly into which all present put silver.

A sacrifice of one or two he-goats in the case of a male child, and of a she-goat in the case of a female child, is made. This ceremony is called "Aqqa" and is solemnised by repeating a given prayer in Arabic.

On the fortieth day after birth the mother is again bathed, and she is then considered fit to carry on her household duties. The above ceremonies and rejoicings are only carried out on a large scale in the case of a female child when the parents are childless.

Boys are circumcised up to the age of twelve, but the earlier the better.

Circumcision.

The operation is generally carried out by the family barber, who receives a money present from the father and other relatives present. After a week or so the boy is bathed and a feast is given. The barber again gets something as a reward.

The parents or guardians of the boy look out for the best match, generally among their relations or friends, but, except in the most refined or orthodox families, neither the boy nor the girl is consulted.

Betrothal.

When a selection has been made the formal "Mangni" or betrothal takes place as follows :—

The barber takes a letter from the bridegroom's parents to the bride's house, where he is fed with sweets and given clothes and cash.

Shortly after this the bride's parents send some sweets, a ring, a handkerchief and some rupees to the bridegroom. This is called "Nishani."

Later on the bride's relations meet and fix a date for the marriage, a letter is written on red paper, wrapped up in silver lace, and taken to the bridegroom's house by the family barber. On arrival the barber is fed, given clothes and cash, and takes back a letter accepting the date.

Marriage is enjoined upon every Muhamadan. It is simply a civil contract, and its validity does not depend on any religious ceremony. The legality of marriage depends upon the consent of the parties. The bride is represented by one of her male relatives, to whom she has given her consent. The presence of two male witnesses, or one male witness and two female witnesses (in Muhamadan law a woman is only equal to half a man) and a dower of not less than ten dirhems to be settled on the woman, is also necessary.

The celebration of the marriage contract is called "Nikah," the festive rejoicings are called "Shadi."

On the day of the marriage the "Barat" or wedding procession starts from the bridegroom's house, timed as a rule, so as to reach the bride's house after dark. The bridegroom generally rides.

The "Barat" on approaching the bride's house is met by the members of her family, and as it reaches the door fireworks are let off.

The "Barat" is accommodated in the house, and after the party has been fed, the "Nikah" takes place.

The amount of dowry or "Mehr" to be paid by the bridegroom is first settled. The Qazi, after repeating some verses in Arabic, asks the bridegroom if he consents to take the girl as his wife on the payment of the fixed "Mehr." On his replying in the affirmative, and on the girl's proxy giving his assent, the Nikah ceremony ends with the distribution of some dried dates among the persons assembled there.

The Nikah generally takes place after midnight and never in a mosque.

The following morning the "Barat" forms up to return to the bridegroom's house. The bridegroom rides at the head of the procession with the bride's palanquin just in front of him. A band of music and the articles of dowry are also at the head of the procession.

On arrival at the bridegroom's house further ceremonies are performed.

The next day some youths of the bride's family come to the bridegroom's house and take her back to her father's house. The bridegroom gives a feast

which is called "Bahora." The following day the bridegroom goes with a small party to fetch his wife. This is called "Chowthi," meaning the fourth day which completes the wedding ceremonies.

Among the better class Muhammadans, marriage does not take place till both parties have arrived at an age of discretion. Exceptions are to be found among the lower classes, who sometimes consider it better to marry a girl who has not attained maturity.

Though Muhammadans are permitted by the Koran to marry four wives, they are generally satisfied with one, and only in special cases, such as the first wife being barren, do they take another wife. The Koran also only allows more than one wife under very strict restrictions.

In Islamism the wife is the property of the husband, and so can be disposed of by divorce at a moment's notice.

Divorce.

An absolute divorce, "Talaq-i-Mutlaq," consists of the mere repetition of the words "Thou art divorced," three times. A woman so divorced cannot be restored to her husband until she has been married to another and again divorced.

A woman divorced can claim her dowry, but this difficulty is avoided by compelling the woman, through harsh treatment, to sue for a divorce herself when she can claim nothing.

Though not forbidden by the Koran, widow marriage has of late years become to be considered undesirable by the higher classes, another result of Hindu customs

Widow Marriage.

leaving their mark on the Musalman religion. Efforts are now, however, being made to abolish this defect. In some families the marriage of a widowed girl who has not attained maturity is allowed.

When a death occurs friends and relations assemble at the deceased's house to mourn for him. The corpse after

Death.

being bathed is wrapped up in new sheets, called "Kafan," and placed on a bier. Women do not usually attend funerals, and the friends and relatives of the deceased walk behind the bier, reciting the "Kalima" from time to time. There is a tradition that no one should precede the corpse, as the angels go before. It is considered a meritorious act to carry the bier, and four near relations, with reliefs, carry it on their shoulders. The Muhammadans carry their dead quickly to the grave, to cause the righteous person to arrive soon at happiness, and to enable the bad man to put wickedness away from his shoulders. It is considered a highly meritorious act to attend a funeral, whether it be that of a Christian, Jew or Muhammadan.

The funeral service is not recited in the graveyard, it being too polluted a place for so sacred an office, but either in a mosque or some open

space near at hand. It is usually said by the family Iman or the village Kazi. The procession then proceeds to the grave, at the bottom of which a recess is made on the side to receive the corpse. The corpse is then placed in the gravo, with its face turned towards Mecca, and the following sentence is repeated:—"We commit thee to earth in the name of God and in the religion of the Prophet." The recess is then closed with unburnt bricks and the grave filled in with earth. When the party have proceeded forty paces from the grave they offer a Fatihah (the first chapter of the Koran), for at this juncture, it is said, the two angels, Munkir and Nakir, examine the deceased as to his faith. After this, food is distributed to beggars as a propitiatory offering in the name of the deceased.

No food is cooked in the deceased's house on the day of the burial nor on the next day, relatives providing the food. On the third day the relatives assemble and recite selections from the Koran. They are fed by the members of the deceased's house. Similar gatherings take place on the Tenth, Twentieth and Fortieth days. On the Fortieth day, called the "Chehlum," all the relatives come, even from distant places, to express their sorrow.

To build tombs with stones or burnt brick is forbidden in the "Hadis," but stone and brick tombs are common in all Muhammadan countries, and frequently they bear inscriptions from the Koran which is also forbidden.

Three days' leave, exclusive of the journey to and from his home, should suffice for the following ceremonies:—Circumcision, Betrothal, "Chehlum," *i.e.*, the fortieth day after death, provided the man has relations at home to look after his affairs. Similarly for marriage a week would suffice.

The above ceremonies vary in detail according to localities and to the various classes of Muhammadans, and can therefore only be considered as a general guide.

CHAPTER V.—VILLAGE LIFE, DRESS, FOOD, ETC.

MUHAMMADAN landlords are generally non-resident, preferring to reside in the larger towns; cultivators necessarily live near their lands; converts are usually to be found in the villages which belonged to their forefathers before conversion.

Villages are inhabited wholly or partly by Muhammadans according as the land immediately surrounding the villages is owned, wholly or partly, by Muhammadan land-owners. The great majority of the population live in mud huts. Masonry houses are common in towns, but there is seldom more than one, if any, in an ordinary Musalman village. The material used is brick and the roof is either of tiles or cement, being in the latter case flat, and used for sitting and sleeping on. These houses are usually of two stories, and consist of a quadrangle of rooms built round a square courtyard. A few of the mud buildings may perhaps be called houses, and these resemble in construction the masonry buildings, their roofing being of tile, wattle and dab, or thatch, whichever is most easily and cheaply locally obtained. In the larger houses several families live, generally those of the sons of the owner, and the number of families living in a house can be told at a glance by the number of chulas in the enclosure, one being allotted to each family group.

Outside the village, in a place apart, live the village menials, who may be divided into two classes: those who do agricultural labour, and receive a proportion of the annual yield of the crops in return, as the lohar, barhai, chamar and mochi, and those who do purely household work, as the julaha, kumhar, dhobi, hajjam, bhisti and bhangi.

When a village turns out to greet an official, the menials form a group apart and are not allowed to join the villagers proper. This rule applies to Indian Officers or Non-Commissioned Officers of menial descent, their rank being ignored by the villagers.

A well-to-do cultivator will own a few strong boxes, bedsteads, quilts, etc., worth Rs. 100, besides cooking pots worth about Rs. 50; an artisan or cultivator in middling circumstances will possess goods of the same description but worth Rs. 40 to Rs. 50 only; while a poor cultivator will have only a few earthen jars, one or two quilts and perhaps a durri, worth about Rs. 10.

Muhammadian cooking vessels are made of tin or copper, never of brass which is the metal used by Hindus; they prefer not to use a gharra ornamented with black stripes, because the gharra full of water given to a Brahman after religious ceremonies by Hindus must be striped, and the marks are therefore considered peculiarly Hindu. A Muhammadan can use an earthenware vessel for cooking or eating as long as it remains whole, while a Hindu can use earthenware once only.

The peasant ordinarily wears the dhoti, mirzai, and turban with the addition of a blanket or razai in the cold weather. The zamindars' dress is of course somewhat better. A pair of pyjamas of linen covers the waistcloth, which is then of smaller dimensions, or altogether discarded. The coat (kurta) is of linen and hangs down in front and behind. Over it is the "fatuhi," a kind of waistcoat having no sleeves and buttoned up the front. The "saluka" is a similar garment, but has half-sleeves. The garment of ceremony is the "angarkha," a long coat reaching to the knees and fastened on the chest with strings. The opening of the "kurta" is on the left for Musalmans, on the right for Hindus. Women wear pyjamas, and the "orlni" or "sari." Women of the better class, when travelling, wear the "burkaa" or veil, a garment which completely covers the body from head to foot, and is only relieved by two holes for the eyes, or a small square of network over the face.

The poorer classes live on chapatis or roti made of the coarser grains, and vegetables, with a few extras in the shape of salt, dal and condiments. As a change they eat rice, rice and pulse (khichri), rice and the juice of the sugarcane (rasyara), or rice and buttermilk (maheri). Families of better classes, such as petty traders and well-to-do cultivators, eat cakes of wheaten flour, with some of the better kinds of dal and ghi. Those who can afford it, eat fish and flesh, generally goat, and spend a good deal on sugar and its preparations.

The labourer, if not in straits, has always two meals a day, one in the morning, before or during an interval of work, the other in the evening, after the day's work is done. A constant error made by such, and by men who, like recruits, have been unaccustomed to cook for themselves, is that of making chapatis too thick, and undercooking them. It saves trouble, time, and fuel, and produces a feeling of satiety with a small quantity, but is calculated to seriously injure the digestion.

Muhammadans are higher than Hindus in fecundity and longevity, owing partly to the later age at which marriage takes place among them, and partly to a

"Characteristics."

greater diversity in their standard of living. They house, clothe and feed themselves generally on a more lavish scale, and adopt every possible occasion for display, even joining the Ramlila and other Hindu celebrations for the sake of the attendant parade. As a consequence they are poorer, more in debt, more in the hands of the money-lender, and though frequently dependent on their land, less able to take advantage of a good season than their thrifty Hindu neighbours. They are also far inferior cultivators to the Hindu, and there is a marked difference between the state of their fields and crops and those of the neighbouring Hindu. This comparative poverty is very marked in recruiting for Cavalry; where Musalmans and Hindus are owners of land of the same quality and under the same conditions, the proportion of those who are able to pay the necessary assami money is far smaller among the former than the latter.

The usual Muhammadan salutation is "us salaam u'alekam," "the peace of God be with you." When a person makes a "salaam," and any of the assembly rise and return it, it is considered sufficient for the whole company. The lesser number should always be the first to salute the greater; he who rides should salute him who walks, he who walks him who stands, the stander the sitter, etc. A man should not salute a woman on the road, and it is considered very disrespectful to salute with the left hand, that being used for legal ablutions. The ordinary salute consists in raising the right hand either to the breast or forehead.

Homage is paid by kissing the feet of the ruler, or by kissing the ground or carpet.

Except among the most wealthy classes, education is very backward. At every district head-quarters there is a zillah school, where English is taught; at every tahsil there is also a school where the vernacular is taught; and there are besides numerous village schools where rural childhood is instructed in the three R's. These schools are fairly well attended, but more by Hindus than Muhammadans. Among the rural population, indeed, scarcely one in a thousand cultivators is able to sign his name. In towns matters are somewhat more advanced, and a fair proportion of the better classes are able to read and write, and have generally some knowledge of accounts, and often a slight acquaintance with English.

The Muhammadan Anglo-Oriental College at Aligarh turns out a very good stamp of man, mostly of the upper zamindar class, and from whom suitable candidates for direct commissions could be obtained. Latterly the Muhammadans, finding that, owing to their conservative methods of teaching, the plums in the Government Service are taken by the Hindus, have taken

up the subject of education very strongly, with a view to bringing their methods up to date, and under the leadership of the Aga Khan, are taking steps to found a University.

The language of the Hindustani Musalman is Urdu, and they also write in the Urdu character.

The custom as to inheritance has superseded the written law, and, though exceptions may occasionally be found to the customs detailed below, the great majority are guided by them. Even where there is a difference, the complicated division of the Koran law has been entirely set aside.

Where there are unequal families by two or more wives, the whole property is usually divided according to wives, and not according to children. Each family would take an equal share, which would be subdivided among the children.

Where there are sons and daughters, the landed property is divided equally between the sons; the daughters receive nothing, and the widows only maintenance. In houses, groves, and moveable property the daughters and widows receive a share.

When there are no sons, but daughters and a widow, if the father before his death gives the share, the daughter can inherit, otherwise it would descend to the widow or a nephew; but if there is no widow, or any near male relative, the daughters would inherit in preference to a distant collateral of the male line.

When there are no children, a widow inherits in preference to a male collateral; but should the zamindari be undivided, the male co-sharer inherits, the widow only receiving support.

Where there are neither children nor widows, the nearest male collaterals inherit equally.

Illegitimate sons are entitled to maintenance only, but if born and brought up in the house the father can devise them a share; and even when he does not do so, if the people are left to themselves, as often as not, a share is given to such children.

CHAPTER VI.—RECRUITING.

THE term “Hindustani Musalman” includes all the Musalmans of the
Hindustani Musalman. United Provinces, *i.e.*, Cis-Jumna.

The term “Musalman of the Eastern Punjab” includes all the
Musalman of the Eastern Punjab. Musalmans of the Eastern Punjab, including
Native States, which is bounded on the South
by the Jumna, and on the North by the Sutlej.

These two classes are enlisted by the Recruiting Officer for Hindustani
Recruiting Area. Musalmans. Those North of the Sutlej are
called Punjabi Musalmans and are under the
Recruiting Officer for Punjabi Musalmans at Rawal Pindi. Musalmans
of Rajputana and Central India are under the Recruiting Officer at Ajmer.

Recruiting Centre. The headquarters of the Recruiting Officer
for Hindustani Musalmans is at Delhi.

To assist him in his duties the Recruiting Officer is permanently
Assistant Recruiting Officer. provided with an Assistant. This officer is
detailed for a six months' tour of duty. He is
entitled to a Railway Warrant for his charger, and should bring his
camp equipment with him. This short tour of duty has the advantage of
enabling a large number of officers to acquire a knowledge of the methods
of recruiting and of the classes enlisted in their regiments. It also enables
them, by constantly travelling about the country, to gain a knowledge
of the districts from which their men are drawn, and to obtain a greater
insight into their habits, customs and peculiarities. They also get to know
the Civil Officials of their recruiting districts, and the leading and influential
men in them. The latter can often assist them to obtain a good class of
recruit and to establish a connection, and can sometimes provide a direct
commission candidate. Useful information is also frequently gained by
this means as to the social standing of their Indian Officers in their own
homes, and the correct classes of men actually serving in their regiment.
An officer who is a good linguist, keen on sport and on going out into the
district, and who gets on well with the Native, makes the most efficient
Assistant Recruiting Officer.

As, with the exception of the Assistant Recruiting Officer, the Recruit-
ing Officer is not provided with a staff of
Method of Recruiting. recruiters, recruits can only be obtained by
Recruiting Parties detailed by the Battery or Regiment requiring recruits.

The following procedure is laid down in Regulations :—

When a Regiment is in want of recruits, the Commanding Officer should intimate the fact to the Recruiting Officer. The Recruiting Officer then informs him as to the place and date he wishes the party to report themselves. Disregard of this regulation often causes great delay and inconvenience, as the Recruiting Officer may be absent on tour when the party arrives, or the party may be sent out at an unsuitable time of year, such as the harvesting period, when recruits are almost impossible to obtain.

The numbers by classes as well as the total number of recruits required should always be given. Recruiters should always be of the same class as the required recruits as it is useless to send out a Shekh to enlist Rajputs, and *vice versâ*.

Men of good stamp and physique, and smart in appearance, should alone be selected, as these points influence a desirable recruit. A slovenly recruiter generally brings in recruits of his stamp, and gives the regiment a bad name in the district. Old sepoys, with no hopes of promotion, are generally lazy and only apply to go recruiting so as to stop at their homes.

The best results are obtained by detailing a Non-Commissioned Officer who is coming up for promotion, and who is given to understand that his promotion depends on good results and the report he receives from the Recruiting Officer. He should be allowed to select his party, so that he cannot throw the blame for bad results on his recruiters. A certain amount of discretion is necessary in judging results: a bad harvest will produce a large number of recruits, while a good year may restrict the number of recruits available. After a bad rainy season, recruits are very liable to be disqualified medically for spleen.

The strength of the party will depend on the number of recruits required, a fair estimate is one recruiter to every four recruits required, in addition to the Non-Commissioned Officer in charge of the party. The best results are obtained by the men working in pairs, the Non-Commissioned Officer, by frequent inspections, preventing the men from loafing at their homes. Men who do well on recruiting duty should be given every encouragement. On the other hand, a man who does badly should have the fact noted against him, to prevent his being sent out again.

When the date and place at which the Recruiting Officer wishes the party to report themselves to him have been notified, the party should be despatched accordingly. At the same time a sum of money sufficient to cover recruiting expenses, from Rs. 50 to Rs. 100 according to the number of recruits required, and the distance of the regiment from Delhi, should be remitted by Remittance Transfer Receipt and not by money order or Govern-

mont Currency Notes, to the Recruiting Officer. If the party works properly, none of the recruits brought in for inspection should be below the standard of height and chest measurement, nor should they have any glaring physical defects. Such recruits are now not entered on the rolls and the expense is borne by the recruiter.

From a month to six weeks is at the outside sufficient for a party to remain out, as in that time they will have exhausted their power of producing recruits from their area.

Before the recruiting party leaves the regiment the following points should be impressed on them :—

- (1) That they are entirely responsible that the men they bring in are of the right class, and that they should obtain a verification of the recruit's statement from the village headman.
- (2) That it is far better to bring in a few good recruits than a number who are below or who only just come up to the required standard.
- (3) That they are entirely under the orders of the Recruiting Officer and are to look upon him as their Commanding Officer as long as they are out recruiting.
- (4) That the rejection of unsuitable recruits militates against recruiting in the districts from which they come.

In all cases of recruiting from Native States, ample notice should be given to the Recruiting Officer to enable him to obtain "Parwanahs" for the party. These parwanahs, though not actually required by regulations, are most useful in preventing friction between the recruiting party and the officials of the State.

Recruiting parties are inspected about three times a month. The recruiters should collect the recruits they have selected in time to produce them at the centre fixed by the Recruiting Officer for his inspection. Four days should suffice for this, so that, with few exceptions, no recruit is subsisted for more than four days. Another great advantage of this system is that the recruit is no longer taken about all over the district, which often disgusted the recruit and caused him to desert.

Those recruits approved by the Recruiting Officer are sent to the nearest medical officer for examination, and those finally approved after his examination are enrolled by the Recruiting Officer and despatched to the regiment.

The enrolment forms of both approved and rejected recruits are sent to the regiment for disposal.

As far as possible recruits should be examined near their homes, especially when off the line of railway, as it saves them long marches, and effects a saving to Government in road allowances.

Recruits provisionally enlisted by a party receive an allowance of four annas a day from date of provisional enlistment. Approved recruits receive full pay from the date of enrolment, and rejected recruits are paid up to and for the date of their rejection. This allowance is meant to cover their food, sarai rent and transport by road, and, in practice, the recruiter generally claims that he has expended all the allowance, so that there is no balance to hand over to the rejected recruit.

Rejected recruits are allowed warrants back to their homes by rail, and if any of the journey has to be done by road, road allowance at the rate of two annas for every fifteen miles. The distances are measured off large scale maps of the district.

The best periods for recruiting are when no work is being done in the fields. Round Delhi these are, middle of December to end of March, and 15th May to end of June. The seasons in the United Provinces near Allahabad are a fortnight earlier, and in the Punjab near Ludhiana, a fortnight later. The cold weather season is undoubtedly the best, as in the extreme heat recruits are unwilling to travel, and recruiters do their marching by night, so visit fewer villages.

. During the rest of the year, when ploughing, sowing and harvesting are going on, parents are not willing to part with their son's services.

The month of Ramazan is also an undesirable time to recruit, as recruiters do very little work, and practically no recruits will leave their villages until the festival of the Id is over.

The descriptive rolls of recruits should be sent to the Civil Authorities in British India and to the Political Agents in Native States. It must be remembered, however, that in the verification of a recruit's class and character, the lambadars are the people who supply the Civil Authorities with the information, and their veracity is not always reliable. Recruiters, knowingly bringing in a man of bad character or low class, often bribe the lambadar to state that the recruit is of good character and class. If there is any doubt as to the recruit's correct class, it is a good plan to send in a fresh descriptive roll six months later, entering a different class against the recruit's name. Should this also be verified as correct, the lambadar should be reported to the Civil Authorities, and the Recruiter punished.

This is a most undesirable method of recruiting. The recruiter, unless he personally knows the recruit, has no means of knowing the correct class of the recruit, and these fairs are largely resorted to by the lower classes, gamblers, and bad characters of the district.

Recruiting at Fairs.

Where a regiment is close to its recruiting ground, it is a good plan for selected men, of good class, to be encouraged to bring back a relation or two with them.

Recruits obtained by men on furlough and leave.

These men should be given a written authority by the Adjutant, as several instances have occurred of men bringing up recruits when there are no vacancies, and the recruits have had to return home at their own expense, which naturally adversely affects future recruiting. Where regiments are a long way from their recruiting ground it is advisable, in order to save unnecessary railway fares in the case of a rejected recruit, such as from Delhi to Manipur, to adopt one of the two following methods:—

To order the furlough or leave men to report to the regiment when they have obtained a recruit, and then towards the end of the furlough season, to send out a recruiting party to the Recruiting Officer with a list of the men who can produce recruits, with their addresses. The Recruiting Officer then sends out the party to inspect and collect such recruits as are suitable for his inspection. A senior Non-Commissioned Officer should be detailed for this duty, as a junior Non-Commissioned Officer cannot well reject recruits produced by a senior ;

or

On the return of the furlough men, to collect a list of men wishing to enlist, with their addresses. Having decided on the district or districts to recruit from, parties can be sent to the Recruiting Officer with lists of men the Commanding Officer wants inspected.

It should, however, be borne in mind that it is very hard on Indian Officers or men to be ordered to bring back several recruits with them, as, to carry out the work satisfactorily, they have to neglect their fields and they do not like to point this out to their officers.

The usual result, however, is that at the last moment they collect a lot of rubbish from their own village and one or two in the vicinity, so that the results are most unsatisfactory to all concerned.

When practicable, especially for cavalry recruiting, the presence of a British Officer is of great advantage, as he is able to select recruits on their merits, whereas an Indian Officer or Non-Commissioned Officer has some difficulty in resisting the claims of relations or friends.

British Officers with Recruiting Parties.

NOTE.—Recent Circulars from Army Headquarters dealing with the recruitment of Ummeh-wars, and recruiting through furlough men, are given in the Appendix.

CHAPTER VII.—THE MUHAMMADAN POPULATION OF THE PRESENT DAY.

THE Muhammadans of India may be roughly divided into two main classes :—

- (1) "Original Musalmans" (descendants of the original invaders).
- (2) "Converted Musalmans" (those of indigenous Hindu origin converted to Islam).

A detailed account of the above two main classes is given below.

The Musalmans of India, for the most part, call themselves Sunnis, but the majority really follow a Hinduised form of Islam which has adopted many practices and superstitions from Hinduism, due to the fact that all races which become domiciled in India merge eventually into the type of the native.

Among these practices of Hindu origin may be noticed—

- (1) A number of minor ceremonies observed at marriage.
- (2) That although, according to the Koran, all the followers of the Prophet are religiously and socially equal, they have very strong caste ideas with regard to marriage, eating together, etc., so that the tribal names are marks of social status as much as of "original origin."
- (3) The Sayads are frequently called the Brahmans of Islam.
- (4) The reverence accorded to aged men who have lived holy lives, and are regarded as Spiritual Guides and called "Pirs."

A brief description of the chief classes is given below.

Original Musalmans.

Sayads, meaning "Lord," call themselves descendants of Hassan and Husain, the sons of Ali, the fourth Khalifa.

They are chiefly of Perso-Arabic origin and entered India, some with Mahmud of Ghazni, some with Tamerlane, and some with less notorious invaders.

They are mostly Shiah, and are more adverse to widow-marriage than any other Musalman.

The primary division is into Hassani and Husaini Sayads.

Other divisions are :—Alvi, Fatimi, Saidi, Jafari, Musawi, Naqvi, Razavi and Anghari.

They prefix to their names the titles "Mir" or "Shah;" their women are addressed as Begum, Bibi or Shah.

The qualities ascribed to them at the present day are :—Pride, thriftlessness and laziness. Bad landlords, they are worse tenants, conceiving it derogatory to their gentility and blood to devote themselves to any industry. Their hereditary bravery has never been impugned.

Shekh is an Arabic word meaning "Elder" or "Chief" and is properly applied to tribes of pure Arab descent. It originally applied to the descendants of the four Khalifas :—

- (1) Abu Bakr, surnamed Sadiq, the sincere.
- (2) Umar, surnamed Faruq, the discriminator between truth and lies.
- (3) Usman.
- (4) Ali Murtaza.

From these four Khalifas the original names of the four Shekh tribes, Sadiqi, Farukhi, Usmani and Ulwi, are derived.

The descendants of Abbas, uncle of the Prophet, though he was never Khalifa, are entitled to be called Shekhs, and are named "Abbas."

Besides these are the "Quraishi," also spelt "Kureshi" and "Koreshi," who are descended from the Prophet's tribe; the "Ansari" or the helpers, so named because their ancestors were citizens of Medina, who helped Muhammad in his flight from Mecca; the "Marwani," a division of the "Quraishi"; the "Hajjaji," who are descended from Hajjaj-bin-Yusuf, a prince of Iraq; the "Milki," so called because their ancestors were the class to whom principally "Milks" or revenue-free grants of land were given under Muhammadan rule, and who were originally a Persian tribe; the Hashimi; Bahlimi; Beni Israel; Faridi; Jafari; Kidwai; Khurasani; Pirzada; Sidqi; Sulemani.

The true Shekhs are very jealous of the purity of their blood, and will intermarry with no others. They are mostly Shiah.

The following set of questions to be set to a recruit who claims to be a true Shekh were given to Major A. P. D. Harris, the writer of the Report on Muhammadans in 1901, by Kazi Shaikh Mohta Shemuddin, Extra Assistant Commissioner, Ludhiana.

A man unable to answer is certain not to be a true Shekh. The Kazi stated that all true Shekh families take the greatest care in keeping up their pedigrees, and that every member is able to state who his ancestors are.

Tribe.	Question.
(1) Sadiqi . . .	(1) Are you Kabl-ul-garhi or Bad-ul-garhi? (before the cave or after the cave). The first Khalifa, Abu Bakr—called Sadiq—accompanied Muhammad when he took refuge in a cave from the people of Mecca. He, Abu Bakr, was bitten by a snake in the cave. Those descended from the sons born to him before this are called Kabl-ul-garhi, from those born after Bad-ul-garhi.

Tribe.	Question.
(2) Farukhi . . .	(2) Are you a descendant of Umar before or after his conversion to Islam, and from which wife ?
(3) Usmani . . .	(3) From which wife are you descended ?
(4) Ulwi . . .	(4) From which son of Ali are you descended ? The descendants of Muhammad's daughter Fatima, wife of Ali, are Sayyids. Those born from other wives are Ulwi Shekhs.
(5) Abbasi . . .	(5) From which son of Abbas are you descended ?
(6) Quraishi . . .	(6) Give the name of the member of the Quraish tribe who was your ancestor.
(7) Ansari . . .	(7) Give the name of the Ansari who was your ancestor.

The word "Shekh" is now degraded to mean any low class Musalman or Hindu convert to Islam, and Shekhs form the great balance of the Muhammadan population of India. As a reason for their numerical superiority, it is said that from the earliest days of Muslim rule, the offices of Qazi and Mufti were bestowed almost exclusively on this class, one of the foremost duties of these offices was the conversion of infidels, and the persons converted were usually included in the same class as the proselytizers.

With few exceptions, low class Musalmans usurp the title of Sadiqi Shekh.

Shekh women are called Ma, Bi, or Bibi.

Moghul, known in Europe under the name Mongol, means, in its original sense, descendants of the Tartar invaders and conquerors of Persia and India.

The term Moghul is now generally applied in India to the naturalised descendants of Persians as well as Turanians, and they are generally considered to be divided into Irani and Turani. They say they take their name from their patriarch Moghul Khan, who first adopted the title in 1147 A.D.

The Moghuls were originally worshippers of the Sun, but were converted to Islam in the time of the second Khalif. There are several clans in the United Provinces, the chief of which is the Chughtai to which the last Imperial family belonged. Others are Kazalbashi, Turkman, Uzbek, Turk, Kai, Chak, Tajik. In the Punjab the two main clans are Chughtai and the Barla.

Moghuls assume the prefixes "Agha" or "Mirza" and the suffix "Beg," while their women are known as Khanam.

The true Afghans trace their name and descent from Afghana, the son of Jeremiah, the son of Saul. They are said to be descended from the ten tribes who were

Pathans.

carried away from Palestine by Nebuchadnezzar, and placed among the cities of the Medes and Persians. From thence they gradually emigrated eastwards into the mountains of Ghor, to the east of Herat, and into Afghanistan, where they were called by their neighbours Bani-Afghan, or Bani-Israel, in allusion to their supposed Jewish origin. During this migration there was probably a large admixture of Persian stock.

About the year A.D. 622, they were converted to Islam by one of their chiefs called Kais or Kish. This chief, a namesake of the father of Saul, claimed to be thirty-seventh in lineal descent from Saul. It is related that the Prophet, pleased with his services gave him the title of Pathan, the Syrian word for a "rudder," to indicate that Kais (or Abdul Rashid, as he was called on conversion) was thenceforth to be the guide or rudder of his people. It is from this same Kais that the modern genealogists have traced the common descent of the Afghans, Pathans and Ghilzais.

The Pathans proper are the modern representatives of the Buddhist Pactyan Nation, who we learn from the historian Herodotus were in existence in the year B.C. 327 when Alexander the Great invaded India. They were converted to Islam in the twelfth century after the dynasty of Mahmud of Ghazni was overthrown, and the Afghans of Ghor rose to power and invaded India.

NOTE.—For a full account of the history and genealogy of the Afghans and Pathans, the reader is referred to Chapter 1 of the Handbook on Pathans by Major Ridgway.

They are more particular than other Musalmans in preserving the purity of their race, and it is owing to their inbreeding that the Pathan proper is generally of light physique, and more suited to Cavalry than Infantry.

Their characteristics are courage, conceit, abruptness and irritableness. They are particularly prone to resent strict discipline and are averse to subjecting themselves to the possible orders of a different clan or religion.

There are a great many subdivisions of the tribe, *vide* page 12 of the Pathan Handbook referred to above; the most important are:—Afridi, Bangash, Bunerwal, Daudzai, Dilazak, Durrani, Ghilzai, Ghor, Kakar, Khahl, Khatak, Lodi, Nagai-Ghurghust, Orakzai and Yusufzai.

Pathans invariably assume the suffix Khan: their women are addressed as Banu or Khatun.

Unfortunately the name Pathan is frequently usurped by low class Muhammadan servants of Pathan families and by converts such as Ahirs and Gujars. In some parts of the United Provinces, such as the Sultaupur district, the term Pathan appears to be synonymous with Musalman. Pensioners and reservists have been met with who are returned in their sheet rolls as Pathan Khanzada, which, it is scarcely necessary to point out, is an

impossibility; Pathan being an original Musalman, and Khanzada, a Rajput convert.

Similarly a large number of Ghausis, milk-sellers, were formerly enlisted in the Indian Army as Pathans, though in their villages true Pathans refuse to eat with them, as they are socially inferior.

The census numbers are therefore not to be relied upon, as the enumerator is bound to enter a man as he returns himself.

Tha Awan tribe is practically confined to the Ludhiana district. It is said to be of Arabian origin, and to have come into India with the first Musalman invaders from beyond the Indus. They are very strict Muhammadaus and say their prayers regularly. They are a very fine, powerful race of men. Their chief fault is quarrelsomeness and love of litigation.

Biloches are usually classed among Pathans and call themselves "Biloch Pathans." The true Biloches are said to have come from their home across the Indus in the time of the Ghorî dynasty, but the particulars and reason for their migration are lost in obscurity. There are colonies of true Biloches in the Gurgaon, Hissar, Rohtak and Perozepore districts of the Eastern Punjab, and in the Meerut, Bulandshahr and Aligarh districts of the United Provinces. All other Biloches appear to be camelmen or to belong to the criminal tribe of that name, such as the Biloches of the Muzaffarnagar district. They are small and lightly built as a rule.

Converted Musalmans.

The following are some of the principal classes of Hindus converted to Islam:—

The legends of the Rajputs, or Chatris, assert that their race was anciently divided into two co-ordinate branches—the solar (Surajbhansi) and the lunar (Sombansi or Chandrabansi). To these were added at a later epoch the four Fire Tribes (Agnikul), the Pramars, Chauhans, Solankis and Paribars, who, when their origin has been cleared of the marvellous, seem to have been mercenary troops called in by the Brahmans to assist them in the extirpation of the Buddhists. From these three stocks were at last compounded the thirty-six royal races to some branch of which most Rajputs claim to belong.

Rajput conversions to Islam have been made from the earliest times of Muhammadan supremacy, but by far the greater number of converts date their conversion from the accession of the Moghuls. Akbar forced the Rajput princes of Rajputana to give him their daughters in marriage, so as to

establish a community of interest between Rajputs and himself, with a view to the consolidation of his power. In earlier times conversions were made forcibly, but latterly interest was the ruling motive, and most of the Rajput clans, especially the more powerful ones, have a Muhammadan branch. They still observe a number of Hindu ceremonies at marriages, including the "gona," i.e., the consummation of the marriage when the girl has attained the age of puberty, and the husband takes her from her father's house to his own. They consult Brahmans too after the Hindu fashion. They observe the festivals of Holi, Nagpanchmi and Diwali; do not eat with Muhammadans with whom they have no relation, but will do so in regiments; do not eat fowl or beef; bathe before taking food, and perform puja against small-pox like Hindus.

They do not practise widow remarriage.

Rajputs are very proud of their descent, and know the "got" or clan to which they belong. In the United Provinces they call themselves Khanzadas, and in the Ambala Division, Ranghars. A full list of the Rajput clans of the United Provinces is given in Captain Bingley's Handbook on Rajputs.

The following clans of the Eastern Punjab are not mentioned, so are given below:—

The Barias are said to be Solar Rajputs descended from Raja Karam of the Mahabharat. The tribe is practically confined to Patiala and Nabha and to the adjoining part of the Ludhiana district. They are of good social standing and intermarry with the Manj and Ghorewah Rajputs.

Baria.

The Ghorewahs are Surajbansis and trace their descent from Hawaha who came into the country in the time of Shahab-ud-din Ghorî, 1150 A.D., and was allowed a grant of as much land as he could ride round in one day. Others say he presented a "nazar" of a horse and got the tract which his descendants now hold. They own a number of villages along the Sutlej in the Ludhiana and Ferozepore districts, and occur also in some numbers in the Patiala State.

Ghorewah.

The Joyas are one of the thirty-six royal races of Rajputs. This tribe is found in Sirsa and Ferozepore.

Joya.

The Kaim Khanis are said to have been original Chauhan Rajputs, but to have dropped the name and to have taken the name of one of their ancestors, Kaim Sing, who was converted to Islam in Aurangzeb's time. This tribe is found in Rajputana, and only a very few in the Ambala Division on the borders of Rajputana.

Kaim Khanis.

The Mandahar are said to be descended from Lawa, a son of Ram Chandra, and therefore to be Solar Rajputs. The tribe is almost confined to the high-lying ground of Karnal, Ambala, and the neighbouring portions of the Patiala State.

The Manj are a Rajput tribe who state that they are related to the Bhattis. Their ancestor Chachu left Faridkot and settled at Hatur in Ludhiana. They own a great many villages in Jagraon Bet and uplands. The family of the Rais of Raikot is looked upon as the head of the clan on the left bank of the Sutlej.

The Naipals are a clan of the great Bhatti tribe, and are found on the Sutlej above Ferozepore. Their numbers are very small.

The Naris are a tribe of the Eastern Punjab Hill Rajputs. Their headquarters are Trans-Sutlej, but a few are to be found in the Ludhiana and Ferozepore districts.

The Taonis are a Bhatti clan descended from Raja Salvahan. They occupy the low hills and submontane tracts in the north of the Ambala district, including the Kalsia State, and some of the adjoining Patiala territory. The tribe numbers some nine thousand males.

The Wattus are a Bhatti clan, found in Sirsa and Ferozepore. The tribe numbers about three thousand males.

Other converted tribes are given below in alphabetical order.

The Arains are said to be Kambohs converted to Islam. They are also reported to be a mixed race, gardeners by profession, who, in some locality or other, have formed themselves into a separate tribe and spread over the country. They are all Musalmans, and are to be found all over the Punjab, but not in the United Provinces. They are generally small, wiry men, capable of a great deal of labour. They are generally in a position of subjection to one or other of the stronger handed tribes.

They number over one hundred thousand males in the Cis-Sutlej districts of the Punjab.

The Dogars, not to be confounded with Dogras, claim to be descended from Chauhan and Ponwar Rajputs who migrated from Delhi in A.D. 1750. They are probably, however, a section of the Bhatti clan and closely connected with the Naipals. Sir Henry Lawrence has described them as "Tall, hand-

some and sinewy, with large aquiline noses ; fanciful, violent and tenacious of what they consider their rights ; susceptible to kindness and not wanting in courage." To this Mr. Brandreth adds :—

"The Jewish face which is found amongst the Dogars, and in which they resemble the Afghans, is very remarkable, and makes it probable that there is very little Chauhan blood in their veins. They prefer pasturing cattle to cultivating and their favourite crime is cattle-stealing. There are, however, some respectable persons among them, especially in the Ferozepore Ilaka."

At the end of the eighteenth and at the beginning of the nineteenth centuries they were constantly at feud with the Sikhs of Lahore, and held their own very fairly.

They number some twenty-three thousand in the Eastern Punjab, the Ferozepore district accounting for nine thousand alone.

The Ludhiana district has under one thousand.

The Garas are a Muhammadan tribe which is almost exclusively confined to the Meerut Division, most of whom are to be found in the Saharanpur district. Their origin is obscure. Some call themselves Moghuls and others Sayads, though in most cases they assert themselves to be descended from Rajputs converted at an early period of Muhammadan rule, and say that the name is derived from the new custom of burying their dead adopted by the converts.

The Ghosis are a caste of people who work as grass-cutters and sell milk in the United Provinces ; but the name also appears to be applied indiscriminately to any low caste Purbia. The term is said to be only used in the Punjab for a Muhammadan cowherd or milkman, whether Gujar, Ahir, or any other caste. They are however sometimes butchers.

The Gujar is a large pastoral tribe to be found everywhere in Upper India. The Gujar of the Cis-Jumna districts is described as a "mean, sneaking, cowardly fellow ; he never seems to have had the love of fighting and the character for manly independence which distinguishes the class elsewhere."

Round Ferozepore they are of a manly type. The best Gujar is to be found in the Ferozepore district, the adjoining part of the Ludhiana district, the Faridkot and Muler Kotla States and the western portions of the Hissar district and the Patiala State.

The Muhammadan Jat, commonly called Mula Jat, is described as being much the same in character as the Hindu Jat, though inferior to him in physique. They are

to be found in the Meerut Division of the United Provinces and the parts of the Eastern Punjab mentioned above as containing the best Gujars also contain the best Muhammadan Jats. A full description of the Jat is given in the Handbook on Jats.

The Jhojhas are an agricultural tribe found almost entirely in the Saharanpur, Muzaffarnagar and Bijnor districts of the United Provinces. They call themselves Moghul, but they are supposed to be the slaves of the Moghuls, or low caste Hindus converted to Islam by some Moghul nobleman. They are not supposed to intermarry with the Musalman Rajputs, or with any of the pure Muhammadan tribes, from which their servile origin may fairly be presumed.

The Kamboh is said by some to be an ancient inhabitant of Persia, and the Karnal Kambohs trace their origin from Garh Glazni; but the fact that 40 per cent. of them are Hindus and 23 per cent. Sikhs is conclusive against their having had any extra-Indian origin, unless at a very remote period. Arins and Kambohs are commonly supposed to be very closely related. They are to be found in the Meerut and Agra Divisions of the United Provinces and are scattered over the Eastern Punjab, where they are one of the finest cultivating classes.

This tribe must not be confounded with the Khanzadas of Oudh, described under Rajputs above. It is confined to the Gurgaon district in the Eastern Punjab, but is also to be found in Alwar. They are numerically insignificant. The Gurgaon Khanzadas call themselves Jadubansi by clan and claim to have been formerly Jadu Rajputs, and therefore socially far superior to the Meos.

It is also said that the word is derived from the word "Khanazad" (slave), but the Khanzadas themselves indignantly repudiate this derivation.

The Meos, also called Mewatis, are to be found principally in the Agra, Meerut and Rohilkhand Divisions of the United Provinces, and in the Ambala Division of the Eastern Punjab. In the United Provinces they bear a very indifferent reputation.

In the Ambala Division the headquarters of the tribe is in the Firozpur and Nuh Tahsils of the Gurgaon district; they are also to be found in the remaining tahsils of the Gurgaon district and in the Delhi district. The early history of the tribe and the origin of their name are alike difficult to ascertain. They claim a Rajput origin, but this claim is constantly made by all tribes of low present status. Mr. Channing is of opinion that the Meos are such of the original Mina population of the Aravali hills as were

converted to Islam, and that their name is probably a corruption of Mewasti, or the men of the mountain passes.

In Gurgaon they are of agricultural pursuits, and, from enquiries made locally, it would appear that they bear the same relative position to the Musalman Rajput as the Jat does to the Rajput.

The Meo himself claims to be of superior social status to the Khanzada.

The Musalman Tagas are confined exclusively to the Meerut Division, and the majority are to be found in the Meerut district. Little is known of their

early history, but with few exceptions they claim descent from the Gaur Brahmans. It seems probable, however, that they are identical with the Scythian Takhshas, but nothing is known of their first settlement in the Meerut district. The traditions of all tribes in the districts in which they live declare them to be degenerate descendants of a Brahman stock, who were in possession as cultivators before the arrival of the Jats from the West.

They are considered a low caste by the better class Musalmans of the Meerut district.

Other Musalman classes are :—

* Atishbaz.	* Dabgar.
Bahelia.	Dafali.
* Banjara.	Darzi.
* Bansphor.	Dhari.
Barhai.	Dhobi.
Bawarya.	Dhuna.
* Beldar.	Dom.
Bengali.	Domar.
Beriya.	Fakir.
* Bharbhunja.	Gadariya.
Bhand.	Gaddi.
Bhangi.	Gandhi.
Bhat.	Ghasyara.
* Bhatiyara.	Ghosi.
Bhishti.	Habshi.
* Bisati.	Halwai.
* Chhipi.	Hurkiya.
* Churihar.	Iraqi.

* Castes marked with an asterisk are occupational castes, i.e., both Hindus and Muham-madans are included under a name which really signifies their occupation and not their religion.

Jhojha.	Nat.
Julaha.	Naumuslim.
Kahar.	* Niyariya.
* Kalaigar.	Pankhiya.
Kalwar.	* Pawariya.
Kamboh.	* Patwa.
Kanjar.	Rodha.
Kassab.	Rain.
Kharadi.	* Raj.
Khatik.	Ramaya.
Khumra.	* Rangrez.
Kumhar.	* Rangsaz
* Kunjra.	* Saikalgar.
* Lakhera.	Sansi.
Lohar.	* Sunar.
Mallah.	* Tamboli.
Manihar.	* Tarkihar.
Mochi.	Tawaif.
Mukeri.	* Teli.
Nai.	* Thathera.
* Nalband.	Turk.

Atisabaz .	. Are makers of fire works.
Banjaras .	. Are carriers by means of pack animals.
Bansphor .	. Are workers in bamboo.
Beldar .	. One who uses a spade (Persian 'bel,' a spade).
Bharbhunja .	. Grain parchers.
Bhatiyara .	. Bakers and sellers of cooked food.
Bisati .	. Small pedlars.
Chhipi .	. Calico printers.
Churihar .	. Makers of glass bracelets.
Dabgar .	. Makers of raw hide jars.
Dhari .	. A tribe of singers.
Gandhi .	. Distillers of perfumes.
Kalaigar .	. Solderers and tanners.
Kunjra .	. Greengrocers.
Lakhera .	. Makers of lac bracelets.
Nalband .	. Shoeing smiths

* Castes marked with an asterisk are occupational castes, i.e., both Hindus and Muhammadans are included under a name which really signifies their occupation and not their religion.

Niyariya . . .	Washers of the waste of gold and silver smith's shop.
Pawariya . . .	A tribe of singers, same as Dhari.
Patwa . . .	Makers of silk braid and fringe
Raj . . .	Mason caste.
Rangrez . . .	Dyers.
Rangsaz . . .	Painters.
Saikalgar . . .	Armourers and burnishers of metal.
Sunar . . .	Goldsmiths.
Tomboli . . .	Sellers of pan.
Tarkihar . . .	Makers of earrings.
Teli . . .	Oil makers.
Thathera . . .	Makers of brass vessels.

Most of the other classes have also a Hindu as well as a Muhammadan branch, but they are often distinguished by different names according to their religion.

Bahelia . . .	} Are a hunting and fowling class, probably a branch of a great Kanjor tribe.
Beriya . . .	
Bawarya . . .	Are hunters and criminals.
Bhand . . .	Story-tellers and jokers.
Bhat . . .	Muhammadan Bhats are wandering beggars of low reputation and evil habits.
Dafali . . .	Musicians.
Dom . . .	} Vagrant thieves, probably aboriginal.
Hurkiya . . .	
Kharadi . . .	
Domar . . .	Sweeper class.
Gadariya . . .	Shepherds and goatherds.
Gaddi . . .	} Cowherds, noted for dirt and stupidity among the men and immorality among the women.
Ghosi . . .	
Iraqi . . .	Claim Persi descent, are enterprising traders ; some connect the name with Araq-liquor.
Jhojha . . .	See "Mughals."
Julaha . . .	The Muhammadan weaver class.
Kahar . . .	Carriers, watermen, fishermen, basket makers.
Kalwar . . .	Caste which distils and sells liquor.
Kanjar . . .	} Are closely akin, if not identical; are a class of gipsies and criminal vagrants.
Sansi . . .	
Khatik . . .	Toddy makers, watchmen and thieves.

Khumra . . .	. A caste whose business is pitting millstones.
Kumhar . . .	. The potter caste.
Mallah . . .	. The class of boatmen.
Manihar . . .	. Bracelet makers.
Mukeri . . .	. A branch of the Banjara.
Nat . . .	. Gipsy dancers, acrobats and prostitutes.
Pankhiya . . .	. Menial caste of weavers.
Rodha . . .	. A branch of the Fakir class.
Rain . . .	. Market gardeners.
Ramaya . . .	. Pedlars and hawkers.
Tawaif . . .	. Singers, dancers and prostitutes.
Türk . . .	. A sub-division of Moghuls. In Azamgarh the Musalman dhobies are called Turks.

CHAPTER VIII.—CLASSES FIT FOR ENLISTMENT IN THE UNITED PROVINCES.

THE classes considered fit for enlistment, otherwise called "Fighting Classes," are :—

Pathans.

Moghuls.

Shekhs.

Sayads.

Musalman Rajputs, also called *Khanzadas*.

Musalman Jats, also called *Mula Jats*.

Mewatis or *Meos*.

The four first classes are called "Original Musalmans," the last three being descendants of Hindu converts.

True original Musalmans are now almost entirely a town population, in contra-distinction to the superior classes of converted Hindus, who are almost entirely on the land. The best classes of original Musalmans, in respect to whose origin there is absolutely no doubt, are, even when large landholders, themselves resident in towns, the management of their land being deputed to others. It cannot be disputed that the town Musalman is not a suitable man for the Army, being usually the possessor of all sorts of vices.

The numbers given in this and the following chapters refer to males only.

Pathans number 500,225, but include menials who ought not to be enlisted. True Pathans, who are small tenant-farmers, will not serve with low class men, nor under Indian Officers of low class. A good class of man can be obtained if care is taken in the selection of Recruiting Parties, and menials such as Julahas, Dirzies and Ghansis eliminated. It is a common practice of men, especially in Oudh, to call themselves "Khanzada Pathans," *i.e.*, converted Rajputs, but the term includes practically any Hindu convert, as few of them can give the sub-division to which they belong, such as Chauhan, etc., and in Partabgarh and Sultanpur districts includes men who are really Gujars.

The following case is also common. A Pathan perhaps keeps, in addition to his wife, a Chamar woman. His son by her is returned as

Pathan. This son in turn has a son by a low class woman : this is also returned as a Pathan, and so the number of Pathans goes on ever increasing.

The Census Report of 1911 shows a great increase in Pathans, seventeen per cent., and is accounted for by the fact that Musalman Rajputs have suddenly taken to calling themselves Pathans.

The Moghuls number 31,562, but are almost entirely a city population and are averse to military life. They only furnished three per cent. of the numbers enlisted in the Cavalry during the past five years. They do not enlist in Infantry.

The Shekhs number 693,681 and, as noted in Chapter VIII, are now mostly descendants of low class Hindu converts, and are not therefore generally suitable for enlistment. Shekhs of respectable parentage are very few, and those that offer themselves for enlistment are generally of low class. Like the Pathan, a true Shekh will not serve with low class men. The true Shekh is not a class that takes kindly to military service. They are an inactive class, preferring to become pleaders, clerks, etc., and are rarely physically fit for the army.

Sayads number 129,843. If of good physique and extraction make excellent soldiers. A drawback to their enlistment is that being of a priestly class, they may use their influence in the wrong direction if they become discontented. They are as a rule of poor physique owing to inbreeding, and poor owing to sub-division of land. Their pride and laziness prevent their personally exerting themselves to retrieve their fortunes.

They will not enlist in the Infantry as they are too proud to walk.

They will enlist in Cavalry, but have only furnished two per cent. of the recruits enlisted in Cavalry during the past five years. This is due partly to their not being able to raise the "Assami" and partly to their bigotry, which detracts from their desirability as soldiers.

The Musalman Rajputs, also called Khanzada in Oudh, number 101,262.

They comprise by far the leading class in the eastern districts of the United Provinces. They are men of light build, however, and as far as physique is concerned, do not compare favourably with the Hindu Rajputs. The headquarters of the Khanzadas is in the Sultanpur district, where they are a very influential section of the population, the head of the clan being the Raja of Hasanpur, a Bachgoti Rajput, and a leading Talukdar of Oudh. As these Rajputs, when they can, take wives from certain original Musalman tribes, they have become very mixed, and have not preserved the purity of their race as have the Western Rajputs. Nevertheless they may be considered

the best class of Hindustani Musalman enlisted in the Indian Army, and any extension of recruiting or replacement of classes now serving is recommended in the direction of developing the supply of Rajputs from the United Provinces.

Unfortunately the Census Returns for 1911 show a striking decrease of over 50 per cent. in the Musalman Rajput population, which is accounted for by their returning themselves as Pathans

The Musalman Jats, also called "Mula Jats," only number 9,829. They are scattered over the Meerut Division and are of inferior quality and physique to the Hindu Jat. A batch of recruits recently inspected were unable to give their "Gots," a marked difference to those of the Eastern Punjab, who can always give their "Got."

The only Mewatis or Meos of the United Provinces fit for enlistment are those to be found in the Meerut Division. Elsewhere they bear a very indifferent reputation and are not a class suitable for enlistment.

The Musalmans of the United Provinces used to enlist freely in the Cavalry. Of late years their numbers have been steadily decreasing and they only furnished 30 per cent. of the Musalmans recruited during the past five years. This decrease is partly explained by the Musalmans having fallen on evil times and not therefore being able to furnish the required "Assami," but principally because Regiments consider they are not such good material for soldiers as the Musalman of the Eastern Punjab.

Fuller information as to the classes 'Fit for enlistment' and numbers available is given in the following chapters on the Civil Divisions and Districts of the United Provinces.

The remaining classes mentioned in Chapter VII are not considered "Fit for enlistment" in the Indian Army. Some, however, would provide suitable material for Transport Corps and will be dealt with in the Chapter on Mule Corps.

CHAPTER IX.—THE MEERUT DIVISION.

THE Meerut Division comprises the Districts of Dehra Dun, Saharanpur, Muzaffarnagar, Meerut and Bulandshahr.

Mahmud of Ghazni was the first Muhammadan invader who came into Meerut. In his ninth expedition, after crossing the Jumna, he proceeded down the Doab to Baran (Bulandshahr) then held by Hardatta, a leader of the Dor Rajputs. Hardatta, "being greatly afraid," came forth with 10,000 men who all proclaimed their anxiety for conversion to Islam, upon which condition Baran was restored to the Rajput Chieftain.

One of the immediate consequences of this raid of Mahmud was a general upheaval of the western tribes and a marked immigration towards the Doab. The Mewatis came in at this time, and to drive them out a large party of Bargujar Rajputs, under Raja Pratap Singh, was called in to Bulandshahr by the Dor chief of that place. The Raja succeeded in driving the Meos out of Pahasu, Dibai, and Anupshahr, and he himself settled in the captured villages.

In 1193-4 Kutb-ud-din, on his way from Delhi to Benares, took Meerut and Bulandshahr, and established his own officers as governors in each town, and some conversions were also made by him.

In the fourteenth century there was a general immigration of Rajputs into the Southern districts of the division. First the Bhals invaded Bulandshahr, expelled the Meos from the villages held by them in Parganah Khurja, and settled down in the conquered tract. The facility with which the Bhals obtained their footing in the district encouraged others of the restless Rajput tribes to search for a settlement on the lands of the hapless Meos. Chauhans, Gahlots, Ponwars, Gaurs, Jadus and others in this manner parcelled out the Mewati villages amongst themselves, whilst later on Pathans, Sayads and Shekhs obtained grants in Bulandshahr and Meerut.

In 1398 Timur harassed the Doab, and after his departure four Sayads reigned at Delhi as his viceroys. Munificent patrons of their co-religionists we find Sayads generally attaining to considerable power during their reign, and it was at this time that the Barha Sayads of Muzaffarnagar came into power.

In 1526 Baber, during his fifth expedition into India, passed through the Saharanpur district and one of his skirmishes, preceding the invader's victory over Ibrahim Lodi at Panipat, must have taken place at Titron, in Parganah Gangoh, and to this expedition the Turkman colonies of Lakhnauti trace their origin. In the following year the famous saint, Shekh Abdul Kaddus, a descendant of Abu Hanifa, founded the new town of Gangoh, where his descendants still reside. His mission was followed by the conversion of many of the Rajput, Gujar and Taga inhabitants and materially strengthened the Musalman element in the population.

During the reign of Akbar and his successors, the Meerut, Muzaffarnagar and Saharanpur districts, owing to the salubrity of the climate, and the excellent sport to be obtained, became a favourite resort of the nobles of the court, many of whom obtained jagirs there.

During the reign of Aurungzeb, a very large number of conversions were made, and a very great proportion of the Musalman inhabitants of the division are descendants of converts made by Aurungzeb from almost every Hindu class. There are but few classes of Hindus in the division, whether Brahman, Rajput, Gujar or other class, that are not divided into a Hindu and Musalman branch.

The Dehra Dun District.

There are no Musalmans fit for enlistment in this district, as they are all either traders or servants.

The Saharanpur District.

The Pathans number 10,300 and are of fair quality and ordinary social position. The best Tahsils for infantry are the Saharanpur and Nakur Tahsils, but those living in towns are undesirable. The Eastern portion of the district is thoroughly recruited by the Sappers and Miners at Rurki. The chief clans are:—Yusufzai in the Saharanpur Tahsil, Kakars in the Nakur and Deoband Tahsils, Lodis in the Saharanpur and Rurki Tahsils, Rohillas in the Saharanpur Tahsil, and Ghoris in the Rurki Tahsil.

One of the leading Pathans in the district is Mahomed Naim Khan, of Kailaspur village, an Honorary Magistrate, who has given great assistance in recruiting.

The Moghuls number 974 and are mostly spurious, being really Jhojhas, and are therefore not fit for enlistment.

The Shekhs number 17,500, of whom a fair number are "True Shekhs," being sprung from old families of settlers. Two-thirds belong to the Saharanpur Tahsil.

The principal sub-divisions are :—Ansaris in the Nakur and Deoband Tahsils, Faruqis in the Nakur Tahsil, Usmanis in the Deoband Tahsil.

The chief Shekh families of pure descent are :—

The Pirzadas of Ambahta, who hold twenty-two villages and are tolerably well-to-do.

The Pirzadas of Bahat, who were once of considerable importance in the district, but for many years have had barely sufficient to keep up appearances of respectability. The Shekhs of Rajupur are a community that once exercised considerable influence in the district, but they also are now in a condition barely removed from poverty.

The Sayads number 3,900 and are mostly to be found in the Saharanpur and Nakur Tahsils. They are mostly city-dwellers and therefore unfit for enlistment.

The Musalman Rajputs number 10,200 and are mostly to be found in the two Northern Tahsils of Saharanpur and Nakur. The principal clans are Pundirs and Chauhans. They belong largely to the same clans as those of the Ambala Division, and intermarry with them. They only differ in that, owing to the extensive canal irrigation, they live a much easier life, and have become of a less hardy type. Service in the Army is consequently not sought after, and recruits are not readily obtainable.

They are called Ranghars in this district.

Musalman Jats only number 240 in this district.

The Muzaffarnagar District.

The Pathans number 6,500 and are of medium physique. They form an influential portion of the Musalman community in the Western parganahs. The chief clans are :—Yusufzai, Kakarzai and Afridis. The village of Shahpur is the central village of a Pathan "bara-basti" or group of twelve villages. Further west the Kakarzaïs of the Bawan Basti stretch in an irregular line towards the Saharanpur district. The Afridis are found in the north of Thana Bawan.

The Moghuls only number 850, more than half of whom are found in the Budhana Tahsil. They do not take to military service.

The Shekhs number 13,000, of whom the "True Shekhs," locally called "Shekhzadas," are numerous in Pur, Kandhla, and Thana Bawan. They are, however, not an active class, and prefer office work and sedentary pursuits to military life.

The Sayads number 7,400 and nearly all belong to the celebrated family of the Barha Sayads whose head-quarters are at Jausath. Many are Shiah. They are very poor and of inferior physique and very few now join the army.

The Musalman Rajputs number 9,700 and are chiefly found in the Kairana and Budhana Tahsils. The chief clans, numerically speaking, are the Pundirs and Chauhans. One of the leading Musalman Rajputs in the district is Rai Maksud Ali Khan, an Honorary Magistrate living in Banat village. This gentleman has given assistance in recruiting both Rajputs and Pathans. The Rajputs of this district are similar in every respect to those of the Saharanpur district. Very few have enlisted so far, but this class would furnish more recruits once a good connection was formed.

The Musalman Jats number 5,800 and are chiefly to be found in Jaranda, in Parganah Muzaffarnagar. Very few have enlisted so far. They do not compare in physique with the Hindu Jat.

The Meos only number 490 in this district and are therefore not worth considering from a recruiting point of view.

The Meerut District.

The Pathans number 11,000 and are of light build. They are found chiefly in Sardhana and the Ghaziabad and Hapur Tahsils. The chief clans are:—Yusufzai, Bangash, Afridi, Ghori, Kakarzai. They have so far only enlisted in cavalry.

The Moghuls number 1,100 and do not affect military service.

The Shekhs number 30,600. They do not enlist in the army, and are not recommended.

The Sayads number 5,700. They are mostly to be found in the North-East of the district and are related to those in the Muzaffarnagar district. There is a family of Afghan Sayads settled at Sardhana. The founder, Sayad Mir Khan Paghmani, came into prominence on account of services rendered to Alexander Burnes in his Kabul Mission, and subsequently to the English in their retreat from Kabul. He was rewarded by a pension of Rs. 600 per mensem, and for services in the mutiny received an additional pension of Rs. 200 per mensem and ten villages in the Bulandshahr District. The Sayads do not affect military service.

The Musalman Rajputs number 23,400. They are chiefly to be found in the Hapur Tahsil. The chief clans numerically are :—Pundirs, Tonwars and Bhattis. They are very well off and so disinclined for military service. A few recruits might be obtained.

Musalman Rajputs.

The Musalman Jats number 5,800, and are chiefly to be found in the South and West of the district. They are similar to those of the Muzaffarnagar district. Musalman Jats.

A few enlist in the Infantry.

The Bulandshahr District.

The Pathans number 7,200 and are chiefly to be found in a group of villages called "Pathanon ke Barah Basti" in the north-east corner of the district near Siyana village. They formerly enlisted largely in the Cavalry, but say they are now not able to furnish the "assami" required. They will not, however, enlist in Infantry, as they think it derogatory to walk and prefer to cultivate their fields. They are of good quality and medium physique.

There is also a class of Pathan, called "Kweshgi," who live in Khurja City, a manufacturing town. This class, though influential and owning a good deal of land, are undesirable for military service as they are all city-dwellers.

The Moghuls number 1,500. They are mostly of spurious origin, being really Jhojhas, and are unfit for enlistment.

The Shekhs number 12,600. They are not recommended and are unlikely to enlist.

The Sayads number 3,500. Some of them are related to the Sayad family of Sardhana. They are poor and unlikely to furnish recruits for Infantry.

The Musalman Rajputs number 16,600, but according to the Census Report only 5,600 of these can give their "Clan." The chief clans numerically are :—

Musalman Rajputs.

Chauhans and Bhale Sultans. The Ponwars, Bhattis and Bargujars do not average more than 500 apiece.

The Chauhans occupy 32 villages near Gulaothi in the Bulandshahr Tahsil. They have so far only enlisted in Cavalry, but would probably enlist in Infantry.

A class to be avoided is the "Jhojha Rajput." These are low caste Hindu converts who claim to be Rajputs and are unfit for enlistment in the Cavalry or Infantry.

Musalman Jats.

Nil.

The Meos number 4,700 and are chiefly to be found near Gulaothi in the Bulandshahr Tahsil, on the west of the Kali Nadi. They should furnish good recruits and appear keen on enlisting.

CHAPTER X.—THE AGRA DIVISION.

THE Agra Division comprises the districts of Aligarh, Muttra, Agra, Mainpuri and Etah.

Muhammad Ghori was the first to establish a Musalman Governor in the Agra Division at the end of the twelfth century.

History. In 1398, after the departure of Timur, Agra threw off the Imperial yoke and sided with the Jaunpur kingdom in its struggle with Delhi. During this period, 1100—1476, the districts of Mainpuri and Etah were frequently the scenes of conflicts between the rival powers. In 1476, when Bahlol Lodi broke up the Jaunpur kingdom, the Agra Division was again included in the Delhi Empire. During the latter years of the Moghul dynasty, under the Emperors Humayun, Akbar, Jehangir, Shahjahan, and Aurungzeb, Agra was more often than Delhi the seat of Government, and most of the magnificent buildings in and round Agra were built at this time by the Moghul monarchs.

The Aligarh District.

The Pathans number 9,600, and are lightly built men. They are chiefly found in the Aligarh and Atrauli Tahsils and in Sikandra. They are principally landholders and cultivators. The Pathans of Datauli and Bhamauri Nah are Sarwan Afghans, whose ancestor Muhammad Mir Khan obtained possession of Datauli in the reign of Akbar. Taluka Bhamauri was acquired by Afghans of the same stock in the reign of Shahjahan.

They have so far only served in Cavalry.

The Moghuls only number 415 ; they are a city-population and unfit for enlistment.

The Shekhs number 14,000, of which a few are "True Shekhs." Large numbers are engaged in trade and industries. They do not enlist.

The Sayads number 3,700. A prominent Sayad family resides in Jalali, descended from one Kamal-ud-din, who settled in the town in 1295. During the reign of Shahjahan, his descendants were powerful enough to expel the old Pathan land-holders and thus obtained full proprietary rights in the town, which they still possess. The family boasts of an exceptionally numerous

body of men of distinction in both the Military and Civil Services. Risaldar-Majors, Risaldars and Subadars abound among the members of this small community.

The Sayads of this district being mostly Shiabs, it would probably not be advisable to mix them with Sunnis.

The Musalman Rajputs number 6,000, of which only 4,000 can give their clans. They are most numerous in the Musalman Rajput. Khair and Aligarh Tahsils. The chief clan numerically is the Chauhan, which number 1,500. They have not so far enlisted in Infantry.

NOTE.—This district only furnished one recruit out of a total of 400 recruits enlisted in 1912.

The Muttra District.

The Pathans number 2,900, of fair physique and character. They are mostly to be found in the Muttra and Chhata Pathans. Tahsils. The chief clans numerically are :—Ghori, Yusufzai and Lodi. They have not so far gone in for military service.

The Shekhs number 6,500. They are mostly city-dwellers and unfit for enlistment. Shekhs.

The Sayads number 1,200. Mostly city-dwellers and unfit for enlistment. Sayads.

The Musalman Rajputs number 4,000. Chiefly found in the Muttra, Chhata and Mahaban Tahsils. Chief clans are Musalman Rajput. Chauhans and Bhale Sultan. They have not so far enlisted in the army, but a few recruits of good quality might be obtained.

NOTE.—This district furnished no recruits during 1912.

The Agra District.

The Pathans number 6,300. They are entirely a city population and Pathans. unfit for enlistment.

The Moghuls number 1,000, and are all residents of Agra. Unfit for Moghuls. enlistment.

The Shekhs number 17,650, the great majority of whom belong to the Agra Tahsil and mainly reside within municipal limits. Unfit for enlistment. Shekhs.

The Sayads number 3,400. Like the Shekhs they reside in Agra City Sayads. and are unfit for enlistment.

The Musalman Rajputs number 2,200. Chiefly residents of the Trans-Jumna tracts of the Agra and Kiraoli Tahsils. They might furnish a few recruits.

NOTE.—This district only furnished 6 recruits out of a total of 400 in 1912.

The Mainpuri District.

The Musalmans of this district are mainly found in Shikohabad and the adjoining villages. They are mostly converts of low caste Hindus and unfit for enlistment.

The Etah District.

The Pathans number 10,300. The principal colony is that of Sahawar. The chief clans numerically are :—Lodi, Ghorī, and Yusufzai. They might provide a few recruits.

Moghuls. Only number 350.

The Shekhs number 8,000, and are most numerous in the Aliganj Tahsil. The Sadiqi Shekhs are in reality "Sidki" Shekhs, converts and followers of Sadik. They are unfit for enlistment.

The Sayads number 1,700. Very few are of local importance. They are mostly city-dwellers and unfit for enlistment.

The Musalman Rajputs number 1,600. They are returned in the Census Report under the heading "Other Rajputs," i.e., Rajputs unable to give their

"Gots." They are therefore unfit for enlistment.

NOTE.—Only 2 recruits out of a total of 400 were furnished by this district in 1912.

CHAPTER XI.—THE ALLAHABAD DIVISION.

THE Allahabad Division comprises the districts of Farukhabad, Etawah, Cawnpore, Fatehpur and Allahabad.

Muhammad Ghori was the first to establish a Musalman Governor in the Allahabad Division towards the end of the twelfth century. He formed the Suba of Kara-Manikpur with the Capital at Kara, in which almost all Allahabad was included. In 1290, Ala-ud-din who obtained great successes in Bundelkhand and Eastern Malwa, and who was afterwards Emperor, was Governor of this Snba. Fiefs of this nature, nominally held from Delhi, were always in confusion and frequently changing hands, and for this reason Khwaja Jahan, the Wazir of Muhammad Tughlak, was, in 1394, entrusted with the administration of all Hindustan from Kanauj to Behar. He set up an independent throne at Jaunpur, assumed the title of Malik-us-Sharg, and was the first of the line of Jaunpur Kings who reigned at Jaunpur till 1476. During this period (1400—1476) the districts of Farukhabad and Etawah were frequently the scenes of conflicts between the rival powers. In 1476, when Bahlol Lodi broke up the Jaunpur Kingdom, the Allahabad Division was again included in the Delhi Empire.

The Farukhabad District.

This district is sometimes called the Fatehgarh district as the headquarters of the district is at Fatehgarh, two miles distant from Farukhabad City.

The Pathans number 18,800, many of whom are of true Pathan descent.

Pathans. There are two large colonies, chiefly composed of Afridi, Bangash, Ghori and Yusufzai

Pathans. Some of these are descendants of members of Afghan garrisons established by Ghias-ud-din (1270) to put down highway robbery in the district, but the majority of them are descendants of Pathan freebooters, who settled in Farukhabad under the auspices of the Bangash Nawabs, who were formerly very powerful in Farukhabad and the adjoining districts. One colony is settled in the City of Farukhabad, and are unfit for enlistment. The other at Kaimganj and in the neighbouring villages and are fit for enlistment. They have so far enlisted in Cavalry, mostly in the late Bombay Cavalry, but latterly owing to their poverty very few are enlisted in Cavalry,

and they would be quite willing to enlist in Infantry if they could serve under an Indian officer of their colony, as in the case of the 119th Infantry where there is a direct commissioned Jemadar. At present several enlist in the Sind Police and many have taken to highway robbery and cattle lifting. These Pathans are far superior to the Pathans of Partabgarh now so largely enlisted in the Infantry, many of whom are of spurious origin.

Moghuls. Only number 400.

The Shekhs number 14,800, and are mostly low caste Hindus. They are unfit for enlistment.

The Sayads number 3,000. A few are serving in the Cavalry, but will not enlist in Infantry, nor are they likely to be physically fit for it.

Sayads.

Musalman Rajputs. Only number 170.

The Etawah District.

This district has a very small Musalman population. They are all city-Musalmans (all classes) dwellers and unfit for enlistment.

The Cawnpore District.

The majority of the Musalmans of this district are to be found in the Cawnpore Tahsil and City, and are of spurious origin. Unfit for enlistment.

Musalmans (all classes).

The Fatehpur District.

The Pathans number 7,300, of whom a few true Pathans are to be found at Kot. They are of good physique and belong to the Kakar clan. They might furnish a few recruits.

Pathans.

The Shekhs number 10,000. They are mostly Hindu converts and unfit for enlistment.

Shekhs.

The Sayads number 1,900, among whom are several original families. They might furnish a few recruits for Cavalry.

Sayads.

The Musalman Rajputs number 2,700. They are of spurious origin, none of them being able to give their "Gots." Unfit for enlistment.

Musalman Rajputs.

The Collector of the district remarks that "The Musalmans of this district are on the whole of low class and poor physique. They are of a cunning and quarrelsome disposition."

NOTE.—This district only furnished 3 out of a total of 400 recruits in 1912.

The Allahabad District.

The Pathans number 11,100. They claim descent from early Afghan colonists, but are very largely of mixed origin.

Pathans. They are mostly city-dwellers and unfit for enlistment.

Moghuls. Only number 370.

The Shekhs number 33,500, nearly half of whom are to be found in

Shekhs. Parganah Chail. The majority are descended from adventurers in the armies of the

Governors of Allahabad, and own a lot of land. They formerly served in the Body Guard. They will enlist in Cavalry, but it is doubtful if they would serve in Infantry.

The Sayads number 6,350. There are many old families among them,

Sayads. whose chief estates lie in Parganah Karari.

The Sayads of Masari in Parganah Mah are of very doubtful origin. They would not enlist in Infantry.

Musalman Rajputs. Only number 360.

NOTE.—This district only furnished 9 recruits out of a total of 400 enlisted in 1912

CHAPTER XII.—THE ROHILKHAND DIVISION AND RAMPUR STATE.

THE Rohilkhand Division comprises the districts of Bareilly, Bijnor, Budaun, Moradabad, Shahjahanpur and Pilibhit.

Sayad Salar, when he took Budaun in 1023, was the first Muhammadan invader. In 1196 Kutb-ud-din stormed and took Budaun, and from this time a succession of Muhammadan Governors ruled there and in the adjoining provinces. It cannot, however, be said that he effected a permanent occupation of the country. All that seems to have resulted was a removal of the only strong Hindu power, causing a state of anarchy in which all kinds of petty chiefs usurped supreme authority in different localities, and which necessitated frequent incursions of Musalman troops to resubject them.

In 1308 a Moghul, Ali Beg, ravaged Bijnor and Budaun, and again in 1398 the Moghul Timur devastated Bijnor. From the time of Kutb-ud-din the history of the remainder of the division is one of continual struggle. Hindus and Musalmans alternately gained the upper hand and between the two the country was in a chronic state of suffering, and so matters continued till the period of anarchy which followed the death of Aurungzeb in 1707, when the Rohillas became prominent.

The first settlers of the Rohilla Pathans were two brothers, Shah Alam and Hosein Khan, who in the latter part of the seventeenth century came to India to seek service under the Moghul Emperor. The son of the first of these, Daud Khan, distinguished himself in the Mahratta wars, and received a grant of land near Budaun.

The rise of the family is mainly due to his adopted son, the famous Ali Muhammad Khan. He, after the death of his adoptive father, collected a body of Afghan adventurers, and for his services against the Barha Sayads of Muzaffarnagar received the title of Nawab, and a grant of the greater part of Rohilkhand. During his reign the name of Rohilkhand was first applied to the countries occupied by the Afghans from the name Rohilla, derived from the Persian "ruh," a mountain, and signifying dwellers in mountainous countries. It is impossible to say, however, why it should have been applied to these particular Pathans, for ever since the reign of Sher Shah and his successors (1540), themselves Pathans, their countrymen had flocked into India,

The rapid rise of Ali Muhammad Khan excited the jealousy of Safdar Jang, the Prime Minister and Nawab Wazir of Oudh, and he induced the Emperor Muhammad Shah to take the field against the Rohilla chief in 1746. Ali Muhammad was forced to surrender, and was taken a prisoner to Delhi. Six months later he was released and, after spending a year as Governor of Sirhind, he took advantage of the confusion that existed at the end of Muhammad Shah's reign, and regained the supremacy of Rohilkhand in 1747. He obtained a confirmation of his title from the next sovereign, Ahmad Shah.

After his death, owing to the captivity of his two elder sons, and the minority of his four younger ones, the government was entrusted to Hafiz Rahmat Khan, the brother, and Dundi Khan, the cousin, of Dand Khan. In 1752 the elder sons were released from captivity, and a division of property was made by which Sadullah, the third son, was made nominal head of the State. Abdullah, the eldest son, obtained lands in Budaun; Faizulla, the second son, received the jagir of Rampur and a portion of Bareilly; Hafiz Rahmat Khan obtained almost the whole of Bareilly and portions of Pilibhit and Shahjahanpur.

In 1757 and again in 1769-1770, Rohilkhand suffered from Mahratta incursions, and in 1771 the Mahrattas, after placing Shah Alam on the throne of Delhi, once more turned their attention to the conquest of the Rohilla country. In 1772 an alliance was concluded between the Rohillas and Shuja-ud-dowla, the Nawab Wazir of Oudh, by which the Rohillas agreed to pay forty lakhs of rupees to the Nawab Wazir, on condition of his expelling the Mahrattas. This the Wazir, in co-operation with the English, did, but the Rohillas failed to carry out their part of the agreement, so in 1774 Shuja-ud-dowla, again in co-operation with the English, invaded Rohilkhand and utterly defeated the Rohillas at Miranpur Katra in Shahjahanpur.

Faizulla, with the remains of the Rohilla army, withdrew into Kumaon, but, by the intervention of Colonel Champion, an agreement was made between him and the Nawab Wazir by which he was secured in the State of Rampur, the stronghold of the Rohilla Pathans of the present day.

In 1801 the country of Rohilkhand was ceded by treaty to the British.

The Bareilly District.

The Pathans number 26,300, the majority of whom are descended from

Pathans	the Rohillas	Nearly half reside in the Bareilly
	Tahsil, and may be classified as city-dwellers.	

They are not looked upon with favour by the Civil Authorities, who report upon them as follows :—

“ The Rohillas are an untrustworthy and useless class, and a degenerate race. ”

The Sayads number 4,800, nearly half of whom belong to the Bareilly
Sayads. Tahsil, *i.e.*, city-dwellers.

The Shekhs number 24,700, four-fifths of whom belong to the Bareilly
Shekhs. Tahsil. Those found in the district are of
spurious origin.

The Mewatis number 6,000. They bear a bad reputation for lawlessness
Mewatis. and are unfit for enlistment in the Combatant
Branches of the Army.

NOTE.—This district only furnished 3 recruits to Cavalry and 12 to Infantry (all Pathans to one regiment) out of a total of 400 enlisted in 1912. It also furnished a few recruits to the Burma Military Police and to Transport Corps.

The Bijnor District.

The Pathans number 5,500, mostly to be found in the Najibabad Tahsil.
Pathans. Chief Clan Yusafzai. They are said to be
equal, from a military point of view, to those of
the Saharanpur district. They do not, however, take to military service.

The Shekhs number 31,000, the majority of whom are of Hindu origin,
• Shekhs. and are to be found in the Bijnor Tahsil.

The Sayads number 5,600, a large number of whom are true Sayads,
Sayads. and related to the Barha Sayads of the
Muzaffarnagar district. They are very poor
and of inferior physique.

Musalman Rajputs.

Only number 630.

NOTE.—This district only furnished 2 recruits, Cavalry, out of a total of 400 enlisted in 1912.

The Budaun District.

The majority of Musalmans in this district live in the large towns. In
Musalmans (all classes). addition there appears to be a strong prejudice
among all classes against military service.

The Moradabad District.

The Pathans number 13,600, a large number of whom are Rohillas.
Pathans. They are mostly city-dwellers. A few are to
be found in the Hasanpur and Sambhal Tahsils.

Like those of the Bareilly district they bear a bad reputation with the Civil Authorities. A few enlist in the Cavalry.

The Shekhs number 72,000. Those of true origin are all city-dwellers, the Shekhs found in the district being mostly of spurious origin. A large number of Shekhs are employed in the manufacture of brass work in Moradabad City. The true Shekh families, owing to living a life of ease, and also to inbreeding, are an effete race.

The Sayads number 10,000, and are mostly city-dwellers. The remarks on Shekhs above apply equally to the Sayads of this district.

Musalman Rajputs. Number 200 only.

NOTE.—This district furnished only 9 recruits, all Cavalry, out of a total of 400 enlisted in 1912.

The Shahjahanpur District.

The Pathans number 24,000, the majority of whom are found in Shahjahanpur City and Tilhar. They used to enlist in large numbers in the Cavalry, but owing to poverty and to cavalry regiments going further north for their recruits, very few are now enlisted. The Pathans in the district are of spurious origin, and as the true Pathans have all the drawbacks of city-dwellers, they are not altogether a desirable class to enlist.

The Shekhs number 12,000. The true Shekhs among them live in the large towns, those found in the district being of Hindu origin. They are therefore not a desirable class to enlist.

The Sayads only number 1,800 and are all city-dwellers. They do not care for military employment.

Musalman Rajputs. Only one in the district.

NOTE.—This district only furnished 9 recruits out of a total of 400 enlisted in 1912. It also furnished a few recruits to Transport Corps.

The Pilibhit District.

This district being a sub-montane one, the inhabitants are of poor physique and suffer from malaria. They have never furnished recruits to the army.

NOTE.—Recruiting for the Indian Infantry from the Rohilkhand Division was stopped in D. A. G. Bengal No. 1191 of 3rd February 1899. As the best classes will only take service in the Cavalry, it would not appear advisable to re-open this division to Infantry recruiting. An exception might be made with regard to the Bijoor District.

The Rampur State.

The Musalmans of this State practically all live in the city. For this and other reasons they are not a desirable class
Musalmans (all classes). for the Indian Army. They resemble the
Musalmans of the Bareilly district. They enlist in the State forces and the
Imperial Service Cavalry.

CHAPTER XIII.—THE LUCKNOW DIVISION.

THE Lucknow Division with the Fyzabad Division forms the province of Oudh.

The Lucknow Division comprises the districts of Unao, Rae Bareilly, Sitapur, Hardoi, Kheri and Lucknow.

As previously related in Chapter I, Sayad Salar Masand occupied Satrikh about 1031 A. D. and was engaged in attempting to proselytize and conquer the country till his death in 1031. Satrikh must have been either the modern Satrikh in Bara Banki, or Ajulhiya, with which place its description more nearly tallies. The earliest Musalman settlements in Oudh date from the time of Salar Masand. He himself being a Sayad, most of the chiefs of his army were also of the same faith, and most of the descendants of his followers are to this date Sayads. From this time, too, date the earliest conversions. Traces of the occupation by Salar still remain in some of the old towns, in which he left encamped settlements, and muhallas are still existing containing descendants of his followers who founded them. There are innumerable superstitious beliefs relating to Sayad Salar, and the Musalmans of Oudh are apt to associate with him every object or tradition of antiquity, to which they can ascribe no certain origin.

In 1194, after the fall of Kanauj, Shahad-ud-din Ghori and his lieutenants overran Oudh, but he probably did no more than leave a few garrisons, who were only strong enough to resist attacks made upon them, and never returned to the country to colonize it. Many Sayads also settled at Kanauj after its fall, and spread out from thence into Oudh.

In 1202, Bakhtiar Khilji was the first to aim at an organised administration, and to establish in Oudh a base for military operations. In this he was so successful that, on the death of Kutb-ud-din, he refused to pay allegiance to his successor, but he was defeated by the Imperial army. Oudh was wrested from him and kept as a province of Delhi till 1394, when Khwaja Jahan, who was appointed Subadhar of Kanauj, Oudh, Karra and Jaunpur, asserted his independence, set up a throne at Jaunpur and assumed the title of Malik-us-Sharq. His successor, Ibrahim Sharqi, had his attention specially attracted to the country which lay directly in the path from his capital to Delhi, and used every effort to bring it more closely under the control of his government. His lieutenants were established in every principal town, and

Muhammadian law officers were appointed to administer justice. Sharqi, in succession to Ibrahim, reigned without note at Jaunpur till the coming of Baber.

In 1450, the Pathan dynasty of Lodi came to the throne at Delhi. Under their rule Afghan Chiefs spread abroad over Hindustan. They set up as independent princees, held fortresses, exercised dominion, and levied tribute and blackmail. They were constantly in revolt against the Lodi Sultan of Delhi and at war amongst themselves, and it was owing to their thorough disaffection that Baber was invited by the Afghan Governor of Lahore to invade India. In 1523, after having occupied the throne of Delhi, Baber defeated the insurgent Afghans in Oudh, and once more brought the province under control from the seat of Government. No sooner did Baber quit the province, than the Afghans, hoping that Baber, like Timur, had but made a temporary inroad, again broke out into rebellion, and, in 1540, Sher Shah utterly defeated the Emperor Humayun, and usurped the throne of Delhi for 15 years. At the end of that period Humayun recovered the empire, and restored the Moghul supremacy in Oudh.

At this period a very large number of conversions were made. Many leading families of Rajputs had one son made a Muhammadian in the hope that the most bigoted Emperor would not deprive the family of their land, and to have a near and certain friend with the entrée of the Musalman courts.

Under Akbar, and until the breaking up of the Moghul dynasty, the province remained in a comparatively tranquil state.

In 1732 Saadad Khan was made Governor of Oudh, and from this dates the Oudh dynasty, which lasted till Oudh was annexed by the British on the 11th February 1856. Wajid Ali Shah, the last King of Oudh, was deported to Calcutta where he died in 1837.

The Unao District.

The Pathans number 9,000, the majority of whom are really Hindu converts. The chief clans are:—Ghori, Lodi, Yusufzais, Kakars and Bangash. A few Pathans are to be found in the South of the Unao Tahsil, and at Marawan in the Purwa Tahsil. They are not keen on enlisting in the ranks, but are desirous of direct Commissions or direct Non-Commissioned Officerships.

Moghuls.

Only number 320.

The Shekhs number 9,600, of whom some are True Shekhs. These are, however, an inactive class and prefer to become pleaders, clerks, etc.

Shekhs.

Sayads.

Only number 1,600.

Musalman Rajputs.

Only number 34.

NOTE.—This district only furnished 6 out of a total of 400 recruits enlisted in 1912

The Rae Bareli District.

The Pathans number 5,500, of whom the majority are really Hindu converts. A few true Pathans are to be found in the Rae Bareli, Salon and Maharajganj Tahsils. Those in Jais in Tahsil Salon are city-dwellers. There is a large colony of Musalman Gujars round Mohanganj in the Maharajganj Tahsil who call themselves Pathans. They are not fit for enlistment.

Good Pathans can be obtained if care is taken that only Pathans of true origin settled outside the towns are taken. They enlist in both Cavalry and Infantry.

Moghuls. Only number 270.

The Shekhs number 4,900, of whom some are true Shekhs, who however will not enlist. The majority of the Shekhs enlisted are Hindu converts, as in the case of a discharged sepoy met in the Maharajganj Tahsil, who is returned as a Shekh on his discharge certificate, but is really a "Dirzie." They are not recommended for enlistment.

The Sayads number 1,800, and are to be found in the Rae Bareli Sayads. Tahsil. They will not enlist in Infantry.

The Musalman Rajputs number 2,500, and are to be found in the Maharajganj Tahsil towards the Sultaupur border. The chief clans are:—Bais, Chauban and Bhale Sultan. They will enlist in Cavalry and Infantry.

The Sitapur District.

The majority of the Musalmans of this district live in towns and are Musalmans (all classes). unfit for enlistment.

The Hardoi District.

The majority of Musalmans in this district live in towns and are unfit for enlistment. The only exceptions are the colonies of "True Shekhs," but as previously noted they will not enlist, being well off and owning large areas of land.

The Kheri District.

There are no Musalmans in this district fit for enlistment. Owing to its being a sub-montane district malaria is prevalent, and the inhabitants therefore addicted to "spleen" and of poor physique.

The Lucknow District.

The Pathans number 14,200, the majority of whom live in Lucknow City. Owing to interbreeding and other causes, they are unlikely to prove suitable for the Army. There is a colony of true Pathans at Malihabad, 15 miles from Lucknow, who might furnish a few recruits to Cavalry and Infantry.

The Shekhs number 29,300. The true Shekhs are all city-dwellers and will not enlist. Those found in the district are of spurious origin and unfit for enlistment.

The Moghuls number 5,500, of whom the true Moghuls are city-dwellers. Those found in the district are mostly of spurious origin.

The Sayads number 8,700, the great majority of whom are city-dwellers.

Musalman Rajputs. Only number 200.

NOTE.—This district only furnished 3 out of 400 recruits enlisted in 1912. It also furnished a few recruits to Transport Corps.

CHAPTER XIV.—THE FYZABAD DIVISION.

THE Fyzabad Division comprises the districts of Fyzabad, Gonda, Bahraich, Sultanpur, Partabgarh, and Bara Banki.

The history of the Fyzabad Division is the same as that of the Lucknow Division given in the preceding chapter.

History.

The Fyzabad District.

The Pathans number 9,700, the majority of whom are city-dwellers.

Pathans.

A few suitable for enlistment are to be found on the borders of the Sultanpur district.

Moghuls.

Only number 1,200, mostly city-dwellers.

The Shekhs number 9,300, of whom true Shekhs are to be found in

Shekhs.

Mangalsi, Rasulpur, Asurpur, Hanswar and Jalalpur. They are descendants of colonists

who came into the district 300 years ago. There is an old and influential family at Akbarpur, who call themselves Malikis, but are in reality Shekhs. They do not enlist, preferring sedentary work.

The Sayads number 3,400. Those in Surhapur and Rasulpur are descended

Sayads.

from the followers of Sayad Salar. Most of these families are of noble descent, notably

that of the Rasulpur Sayads, who are descended from Kings of Persia.

The Sayads of Bhadarra are said to have come in over 300 years ago in the retinue of one of the Subahdars of Oudh.

The Musalman Rajputs number 1,600, of which the best clan is Bachgoti.

Musalman Rajputs.

They are to be found principally on the borders of the Sultanpur district.

NOTE.—This district only supplied 8 recruits out of a total of 400 enlisted in 1912.

The Gonda District.

The Pathans number 21,700. The majority are of doubtful origin and

Pathans.

unfit for enlistment. There is a family of Kakar

Pathans at Atraula, of which the present head

is a Raja. The Raja states that the true Pathans will not enlist, as they are too well off.

The Shekhs number 12,300, the majority of whom are Hindu converts.

Shekhs.

True Shekhs are to be found in Kazipur village in the Nawabganj Tahsil.

The Musalman Rajputs number 6,600. The chief clans are Bisen,

Musalman Rajputs.

Bais and Chanhan. Chiefly found in Utraula Tahsil. They are well off and might enlist in

Cavalry. A few might be obtained for Infantry.

NOTE.—This district furnished no recruits in 1912. There are very few Musalman pensioners in this district, and these are Pathans and Shekhs, presumably of spurious origin.

The Bahraich District.

There are no Musalmans in this district suitable for enlistment. Being

Musalrans (all classes).

a sub-montane district, malaria is prevalent, and the inhabitants of poor physique in consequence.

The Sultanpur District.

The Pathans number 4,500, of whom a few are true Pathans of the

Pathans.

Yusufzai, Ghori and Lodi Clans and fit for enlistment. Near Rasulabad in the Musafir-

khana Tahsil, there is a large colony of "Ghosis" or "Ghausis." These formerly enlisted in the Army as Pathans, and still call themselves "Pathan Ghosis," and claim to be the equal of the Pathan socially. This is denied by the true Pathan and Shekh, who say they will not eat with them in the villages though obliged to do so if with the Regiment. They are descended from milk-sellers, and though they now own villages and have pensioned Native Officers among them, they are really menials and unfit for enlistment.

The Shekhs number 6,000, but are all converts of low caste Hindus and

Shokhs.

are looked down on. The Deputy Commissioner says that "For Shekh read Robber."

They are unfit for enlistment.

The Sayads number 1,300 and are mostly to be found in the Isauli

Sayads.

Parganah. They will enlist in Cavalry, but not in Infantry.

The Musalman Rajputs number 10,000. The chief clan is "Bachgoti,"

Musalman Rajputs.

the head of which is the Raja of Ifasanpur.

Other clans are :—Bhale Sultan, Bais, Chanhan and Sakarwar. They are large land-owners and are chiefly to be found in the Sultanpur and Musafirkhana Tahsils. They formerly enlisted largely in

the Army, but since 1902, when the recruiting for the 5th, 12th, 17th and 18th Infantry was removed from this district, they have been enlisting in the Burma Military Police. The reason they give is that "they have no connections serving in the Regiments now enlisting in this district, and they do not like serving among strangers, some of whom are of low class." The only exception is the 95th Infantry who have recently started a good connection in the district. This class should be able to furnish good recruits.

NOTE.—This district furnished 65 out of a total of 400 recruits enlisted in 1912, but as mentioned above should be capable of furnishing far more recruits

The Partabgarh District.

The Pathans number 11,500, of whom a considerable number are Hindu converts. The chief clans are "Yusufzai" in the Partabgarh Tahsil, "Ghilzai" in the Kunda Tahsil, "Kakar" and "Lodi" in the Patti Tahsil, and are fit for enlistment. In this district the word "Pathan" seems to have taken the place of the word "Muselman" such as "Pathan Khanzada" for "Muselman Khanzada." Pathans of this district therefore require careful verification.

Moghuls.

Only number 160.

The Shekhs number 9,500, the majority of whom are low caste Hindu converts. The "Koreshis" rank as "Pasis" (swineherds), and predominate in every tahsil. A few Siddiqis, Farukhis, Ansaris and Usmanis are to be found in the Kunda Tahsil, but, owing to the difficulty of verification, the Shekhs of this district are not fit for enlistment.

Shekhs.

The Sayads number only 892, but "Chistis" try and pass themselves off as Sayads, and they are considered to be no better than "Faqirs."

Sayads.

The Musalman Rajputs number 850. The chief clans are the Bais in the Partabgarh and Kunda Tahsils, and the Bachgoti in the Patti Tahsil. They are similar to those in the Sultanpur district.

Musalman Rajputs.

NOTE.—This district furnished 80 recruits out of a total of 400 enlisted in 1912. The majority of these recruits were Pathans, several of whom were undoubtedly Hindu converts brought in by men of their class now serving in Regiments. This is borne out by men being returned as "Pathan Khanzada" in the Annual Return sent in to the Recruiting Officer.

The Bara Banki District.

The Pathans number 8,600, of whom the majority are spurious. There are no settlements of true Pathans in this district. A few might be found of similar stamp to those of the Partabgarh district suitable for enlistment; they have not so far enlisted in the Army, nor do they show any desire to do so.

The Shekhs number 15,300, the majority of whom are of Hindu origin.

The true Shekhs are mostly in Talukdari service and will not enlist.

The Sayads number 3,000. The true Sayads are similarly in Talukdari service and will not enlist.

Musalman Rajputs.

Only number 305.

NOTE.—This district only furnished 2 recruits, Infantry, out of a total of 400 enlisted in 1912.

CHAPTER XV.—THE BENARES AND GORAKHPUR DIVISIONS.

THE Benares and Gorakhpur Divisions, lying as they do off the routes from Delhi and the Doab to Bengal, have very little Muhammadan history previous to the accession of the Moghuls. During the ascendancy of Sher Shah and the disturbances that followed Humayun's restoration, Benares, being situated on the borders of Bengal, passed through very troublous times. Gorakhpur, till the time of Akbar, was almost an unknown land; under Akbar it was included in Oudh, while Benares was made a Sirkar in Suba Allahabad.

The Benares Division.

The Benares Division comprises the districts of Benares, Mirzapur, Jaunpur and Ghazipur.

The Benares District.

Musalmans (all classes). The Musalmans of this district are all city-dwellers and unfit for enlistment.

The Mirzapur District.

Musalmans (all classes). The majority of the Musalmans in this district are of low grade and spurious descent, and mostly live in Mirzapur City. There are a few Pathan zamindar families, but they have not been enlisted so far, and it is doubtful if anything can be made out of them.

The Jaipur District.

Musalmans (all classes). The Musalmans of this district, with the exception of the Sayads who rank very high in the district, are of spurious origin and unfit for enlistment in the Army.

The Ghazipur District.

Pathans. The Pathans number 8,900, of whom considerable numbers are city-dwellers, and of spurious Hindu origin. There is a class in this district called the "Bhuinhar Pathan" who is still enlisted in some regiments. According to the Handbook on Rajputs, page 179, it is a clan of spurious Hindu Rajputs, in reality Brahmans, known as Bhuinhars. Their enlistment in our Rajput

regiments is prohibited. The Bhuinhar Pathans (*sic*) of the district are those converted to Islam. They cannot therefore be considered desirable material for the Army. It is true they are big men, and can be made to drill and shoot well, but they lack the spirit and stamina necessary if a regiment is to be considered "Fit for Service."

The Shekhs number 5,700, but are of spurious Hindu origin and unfit for enlistment.

The Sayads number 1,200 and include several well-known families.

The Musalman Rajputs are generally of spurious origin, only 95 true Musalman Rajputs being returned at the 1911 Census.

NOTE.—This district furnished 10 out of a total of 400 recruits enlisted in 1912. Eight of these recruits were, however, taken by one regiment, Infantry, and though returned as Musalman Rajputs, were presumably "Bhuinhars" referred to above.

The Gorakhpur Division.

The Gorakhpur Division comprises the districts of Gorakhpur, Azamgarh and Basti.

The Gorakhpur District.

The Musalmans of this district are of spurious origin and unfit for enlistment.

The Azamgarh District.

The Musalmans of this district are very largely descended from Hindu converts, and greatly resemble the lower castes of Hindus. Their character is said to be obstinate and fanatical. They are unfit for enlistment.

The Basti District.

With the exception of 5,500 Kakar Pathans, who mainly reside in the Northern Tahsils, and are related to the well-known colony of Kakars in the Utraula Tahsil of Gonda, the Musalmans of this district are mainly of spurious origin. This district being a sub-montane one, malaria is rife and the inhabitants therefore of poor physique and unfitted for the Army.

CHAPTER XVI.—THE JHANSI AND KUMAON DIVISIONS.

● The Jhansi Division.

THE Jhansi Division comprises the districts of Jhansi, Jalaun, Hamirpur and Banda.

The history of the Jhansi Division is similar to that of the Allahabad Division, given in Chapter XI.

The Jhansi District.

Musalmans (all classes).

The Musalmans of this district are all city-dwellers and unfit for enlistment.

The Jalaun District.

The Musalmans of this district are of very small importance. There are none suitable for enlistment.

● The Hamirpur District.

The Musalmans of this district are mostly city-dwellers and Hindu converts. There are none fit for enlistment.

The Banda District.

The Musalmans of this district are mostly of spurious origin and city-dwellers. There are none suitable for enlistment.

The Kumaon Division.

The Kumaon Division comprises the districts of Almorah, Naini Tal and Garhwal.

These being all in the hills, there are no Musalmans in this division fit for enlistment.

CHAPTER XVII.—CLASSES FIT FOR ENLISTMENT IN THE EASTERN PUNJAB.

THE classes considered fit for enlistment, otherwise called "Fighting Classes," are :—

Pathans.
Moghuls.
Shekhs.
Sayads.
Awans.
Biloches.
Musalman Rajputs, also called Ranghar.
Musalman Jats, also called Mula Jats.
Mewatis or Meos.
Musalman Gujars.
Dogars.
Khanzadas.

The first six classes are called "Original Musalmans," the last six being descendants of Hindu converts.

Pathans are not numerous, the majority of whom are Hindu converts and city-dwellers. The only Pathans fit for enlistment are the village colonies in the Rohtak, Gurgaon and Hissar districts, which furnish a good class of man to both Cavalry and Infantry.

The Moghuls are very few in number and live almost entirely in the large towns, such as Delhi, Ambala and Patiala. A few are to be found in villages in the southern part of the Ambala Division, who furnish a very few recruits to Cavalry, but not to Infantry.

The Shekhs are very numerous, but like those in the United Provinces are mostly spurious, being descendants of Hindu converts. The majority of true Shekhs live in the large towns. In the Ambala Division there are a few small village colonies of "True Shekhs" who furnish a few recruits. Owing to the difficulty of verification, however, they are not a class recommended for enlistment.

The Sayads are not very numerous, the majority live in the large towns. Some isolated village communities exist in the southern districts of the Ambala Division, who furnish a few recruits to Cavalry. They do not enlist in the Infantry. They own, in proportion to their numbers, a large quantity of land, but are described as bad cultivators, lazy, thriftless, intensely ignorant and conceited.

Sayads.

The Awans are a small tribe practically confined to the Ludhiana district. It only numbers 1,735. During the past five years they have furnished no recruits to Cavalry, and only very few to Infantry.

Awans.

The Biloches usually call themselves "Pathan Biloch" and are enlisted as Pathans. The Biloches of the southern districts of the Ambala Division enlist in both

Biloches.

Cavalry and Infantry.

The Musalman Rajputs are divided into two distinct types :—

- Musalman Rajputs.
- (1) Those of the Ambala Division, commonly known as "Ranghars."
 - (2) Those of the Jullundur Division and the Phulkian States.

(1) The Musalman Rajputs of the Ambala Division chiefly belong to the Bhatti, Chauhan, Ponwar, Jatu, Taoni and Tonwar clans. They are much superior in quality to the Eastern Rajput. This superiority is due to the fact that the Western Musalman Rajput maintains, in all their strictness, the same rules as to exogamy and clans with whom marriage may take place as his Hindu fellow clansman, thus preserving the purity of the race. A full account of these marriage laws and clans will be found in the "Handbook on Rajputs," and they need not be repeated here. Other reasons are, that in the districts bordering on the Rajputana desert, Hissar, Rohtak and Gurgaon, from which the best of the Rajputs from a military point of view come, there is always the fear, if not the reality, of famine. The Rajput from hercabouts leads a hard life, tending to make him a tough and vigorous man, more suited to a soldier's life than the Rajput further east brought up under easier conditions owing to canals and better rainfall. They are a turbulent body of men and do not bear the best of characters in their districts: in parts they are much addicted to cattle-stealing, and give a good deal of trouble. They are extravagant, and careless and poor cultivators. They have

been in the habit of entering the army, hence service here is traditional, and where men are available, little difficulty is experienced in obtaining recruits. They formerly enlisted entirely in the Cavalry, but now enlist freely in the Infantry. These three districts are however over-recruited, and good recruits up to infantry standard are not so easy to be procured. It has become the fashion to recruit in these districts only, though equally good material is available in other parts of the Eastern Punjab.

- (2) The Musalman Rajputs of the Ferozepore and Ludhiana districts, the only two Cis-Sutlej districts of the Jullundur Division, and of the Phulkian States approach the Punjabi type, speaking Punjabi and wearing Punjabi clothes. The chief clans are :—Baria, Ghorewal, Jora, Manj, Naipal, Narn, Taoni and Wattu. Their physique is equal to that of the Rajputs of the Ambala Division. They do not, as a rule, bear a good character in the districts. They are lazy and bad cultivators and poor in consequence. Those of Ludhiana are said to be conceited and lazy in the regiment and inferior to those of the Ferozepore district.

They enlist in both Cavalry and Infantry, but it is still difficult to obtain good infantry recruits, as they are not very keen on enlisting. In time, when regiments have increased their connections, more recruits should be forthcoming.

Musalman Jats, locally known as Mula Jats, are scattered throughout the Eastern Punjab. They are most numerous in the Ferozepore and Ludhiana districts, and the Patiala and Faridkot States. They are altogether over-shadowed by the Jat Sikh and Hindu Jat, as where they do possess entire villages, these are small and much scattered. In many cases the Musalman Jat is represented by a few houses in villages belonging to other classes. For this reason they are difficult to obtain. They do not enlist in Cavalry, but are now coming forward more freely for Infantry. The Jat of the Ferozepore district is superior both in numbers and physique to those of Ludhiana, and of the Native States mentioned above.

The headquarters of the Meos is in the Nuh and Ferozepur Tahsils of the Gurgaon district, where they own several villages. There is ample and good material here for enlistment in the Infantry, as so far only one regiment at this centre has enlisted them, and then only to the extent of half a company. They are reported to be thick-headed, and inferior in intelligence to the Rajput, and that it is difficult to find men fit for promotion. These characteristics

were at one time applied to the Hindu Jat, but it was found that with careful regimental training these difficulties could be overcome, and that the Hindu Jat could be trained to become efficient Indian Officers, Non-Commissioned Officers and signallers, and doubtless the same results could be obtained with the Meo.

They are infinitely superior in every way to the so-called Pathans and Shekhs enlisted from towns like Rohtak, or from purely Hindu Jat villages.

They are willing to enlist in Infantry, but are too poor to enlist in Cavalry and are bad riders.

The only Musalman Gujars fit for enlistment are those of the Ludhiana and Ferozepore districts, and of the Native States adjoining these districts. They are physically fine men, and little, if at all, inferior to the Musalman Jat. There are twice as many Gujars in the Ludhiana district than in the Ferozepore district, and the Ludhiana Gujar is therefore more easily obtainable.

The Dogars, not to be confounded with Dogras, are found principally in the Ferozepore district. They occupy the riverside from about 20 miles above Ferozepore to an equal distance below. They are unwilling to serve, preferring cattle-thieving.

The Khanzadas are a very small tribe numerically, and own only 7 villages in the Gurgaon district. As they have not been enlisted so far by regiments taking Musalmans of the Eastern Punjab, they have been in the habit of crossing the border into Alwar State and enlisting as such in regiments of the late Bombay Command, who recruit through the Recruiting Officer at Ajmer. The few pensioners to be found in the villages all belong to regiments of the old Bombay Command.

CHAPTER XVIII.—THE AMBALA DIVISION.

THE Ambala Division comprises the districts of Simla, Ambala, Karnal, Rohtak, Gurgaon and Hissar.

A large portion of this tract is better known in history under the name of Haryana, which is bounded on the east by the Jumna, on the west by the Bagar (a term used to imply sandy uncultivable soil); on the south by the low-lying tract of the Najafgarh jhil in Gurgaon, and on the north by the Nardak, or high lands of Karnal and Kaithal. The battle between Muhammad Ghorī and Prithi Raj in 1193, when the Hindu King was defeated and slain, finally substituted Muhammadan for Hindu rule throughout this territory.

Hissar was first brought into prominence during the Tughlak dynasty. Sirsa, at that time one of the chief towns in Upper India, was taken by Ghias-ud-din, Tughlak, on his way to Delhi to seize the throne. The towns of Fatehabad and Hissar were founded by his son Feroze Shah, probably as starting points for the hunting expeditions in which he frequently indulged.

Haryana from its position was the scene of constant warfare. Karnal and Panipat lay on the highroad from Ferozepore and Sirhind to Delhi, and from the time of Timur, armies were constantly passing through the tract and battles fought in it. Panipat was the scene of the battle between Ibrahim Lodi and Baber in 1526, and again between the Afghans and Akbar in 1555. Under Akbar and his successors the country enjoyed comparative peace for about a century and a half, and Haryana during this time was generally granted in service tenure to nobles of the court. During the troublous times which ensued on the breaking up of the Moghul Empire, the tract gained an unenviable notoriety for murder and robbery. Encouraged by the weakness of their rulers, the people refused to pay revenue, and developed a warlike independent spirit, which set those who sought to coerce them at defiance.

In 1761, Panipat was again the scene of the great battle between the Afghans and the Mahrattas. The two armies, numbering more than 400,000 men, remained for five months engaged in preliminary skirmishes, and during this time the whole country for miles round was devastated by the opposing hordes. At last, in January 1761, an action was fought, in which the Mahrattas were utterly routed, and it is said that nearly 200,000 of them were slain.

No sooner had the Mahrattas temporarily disappeared than the Sikhs appeared on the scene and took possession of the whole of Sirhind as far south as Panipat.

From 1763 to 1777 the country was in a constant state of turmoil from the contests between the Sikhs and the nominees of the titular Emperor, who vainly struggled to keep their hold upon the country.

In 1777 another battle was fought at Panipat between the Sikhs and the army of the Imperial Wazir, said to have been only less terrible than that of 1761. No marked advantage was gained by either side, and a treaty was made by which the Sikhs relinquished most of their conquests in the neighbourhood. The treaty, however, was not observed, and in 1779 a last but unsuccessful attempt was made by the Delhi court to recover its lost territory, and the Mahrattas again shortly afterwards invaded the country.

In 1803 Lord Lake defeated the Mahrattas at Delhi, and the districts round Delhi were by treaty ceded to the British. So ended that terrible time called by the people "Singha-Shahi-ka Ram Raula or Bhaogardi," the Sikh hurly-burly. During its continuance the Karnal district formed a sort of no-man's-land between territories coveted by both the rival powers, but protected by neither. Even as early as 1760 Nadir Shah had to approach Delhi by way of the Doab, as, owing to the constant passage of the Mahrattas, the country was so devastated that supplies were not procurable, and forty years later, when we took over the country, it was estimated that more than four-fifths of the Karnal district was overrun by forest, and its inhabitants either removed or exterminated. The Hissar district was even more waste; in the whole of the present Sirsa tahsil there were only eleven inhabited villages; there was not a single village in the Bagar tract south of the Ghaggar nor in the Rohi to the north; while in the southern part, the inhabitants had all concentrated in the larger villages which were most capable of defence.

Rohtak seems to have suffered less, the strong Jat villages held out, and revenue could only be collected by means of a moveable column constantly marching about the country. The district is, moreover, more distant from the main road, and so less liable to inroad.

Gurgaon was even less affected than Rohtak. During the flourishing times of the Moghul Empire it may be said to have no history, but with the decay of the Moghul Empire, the district, like its neighbours, became the scene of internal strife, in which the most prominent actors were the Biloch chiefs of Bahadurgarh and Farukhnagar in the north, Suraj Mal, the Jat, in the south, and the Mewatis.

The Simla District.

The Simla district, being a hill district, there are no Musalmans in it fit for enlistment.

The Ambala District.

The Pathans of this district number 3,950. The chief families are those of "Khizrabad" and of "Kotla Nihang." Pathans. They are averse to military service, and the few that enlist do so exclusively in Cavalry.

The Shekhs number 11,640. They are mostly city-dwellers and are not recommended for enlistment. Shekhs.

The Sayads number 2,950, the majority of whom live in Ambala City. They are therefore not fit for enlistment. Sayads.

The Musalman Rajputs number 22,500. The principal clans are:—
Chauhan, Taoni, Ghorewah and Tonwar. The Musalman Rajputs. Chauhans are principally found in Naraingarh and the eastern half of the Ambala Tahsil. The Taonis in the Rupar and Kharar Tahsils. A few Ghorewahs in the Rupar and Kharar Tahsils. The Tonwars in Jagadhri and Pipli.

The Rupar Tahsil furnishes most recruits to the Infantry.

The Karnal District.

The Pathans number 3,700, the majority of whom live in the town of Panipat. The only Pathan village is Kunj-
pana, which is situated near the Jumna and is full of malaria. The inhabitants are therefore of poor physique and unfit for enlistment. Pathans.

The Shekhs number 9,100, of whom the only true Shekhs, namely, the Koreshis, Ansaris and Muhajarin, live in the town of Panipat. The remainder are spurious and are called "Sidki." There is also a menial caste called "Sidki" which is represented in every village by one or two small families, employed as village watchmen. Shekhs.

The Sayads number 3,300. The principal family resides at Baras and own Gula and part of Pundri in the Kaithal Tahsil. They are related to the Barha Sayads of the Muzaffarnagar district. They are of poor physique and will not enlist in Infantry. Sayads.

The Musalman Rajputs number 34,500. Those of the Kaithal Bangar and Nardak, the healthy tracts of the district, are of the same quality as the Rohtak Ranghars. They, however, are unwilling to leave their homes, preferring cattle-thieving to soldiering. Repeated efforts have been made to enlist them, but with no success.

Musalman Rajputs.

Musalman Jat.

The Musalman Jats number 1,100. They, like the Musalman Rajput, are very averse to enlisting.

NOTE.—This district only furnished 11 out of a total of 500 recruits enlisted in 1912. It is one of the worst districts, from a recruiting point of view, in the Eastern Punjab.

The Rohtak District.

The Pathans number 2,500. The principal clans are:—Kakarzai and Naghar-Gharghast. The Kakarzaïs are found near Gohana, where they own three villages. The Naghar-Gharghast are found near Guriani in the Jhajar Tahsil, where they own 12 villages. There are also some Pathans in the big village of Jhajar, of the Yusufzai clan. Though few in numbers they supply a large number of recruits to Cavalry, and a fair number to the 5th Light Infantry. They are of good quality and fair physique. Their numbers are only sufficient for present requirements, and they are averse to enlisting in Infantry other than the 5th Light Infantry, which has a very good connection in the district. The Guriani Pathans are far superior to those of Gohana and Jhajar. They used to be noted as horse-breeders, but, owing to the decreased demand for the country-bred animal among Silladhar Cavalry, this industry has fallen on evil times, and they have therefore taken to military service instead.

Pathans.

The Biloches number 1,170. They are of unknown sub-divisions and own four villages in the Jhajar Tahsil. As noted above they enlist in the Cavalry and Infantry as Pathans.

Biloches.

The Shekhs number 4,500, and are of the Koreshi clan. They own one village in the Rohtak Tahsil, and two villages in the Jhajar Tahsil. Those found in the towns of Rohtak, Jhajar and Mahm are reported not to be true Shekhs, but to be descended from Hindu converts. Their disposition is said to be quarrelsome. They enlist in Infantry, but great care is necessary, as recruiting parties have been known to bring up menials, such as bhisties, for enlistment under the heading of "Shekh, Koreshi."

Shekhs.

The Sayads number 404, who are mostly to be found in the village of Kharkhanda. They are reported as full of intrigues and family feuds, and to be a nuisance to the district.

Sayads.

The Musalman Rajputs, or Ranghars, number 14,000, and are mostly of the Ponwar clan. According to local tradition they emigrated either from Jilopattan or Daranagri, and intermarried with the Chauhans of Delhi, who gave them a grant of villages round Rohtak and Kalanaur. This brought them into contact with the expanding Jatus, and a severe struggle ensued which was stopped by a rough demarcation of their respective territories, a sandhill between Mahm and Bhiwani being fixed on as the boundary. They own 12 villages in the Gohana Tahsil and 13 in the Rohtak Tahsil, the centre of the latter group being the village of Kalanaur. They have always enlisted in large numbers in the Cavalry, and have latterly taken to enlisting in the Infantry as well. Their numbers are barely sufficient for present requirements, and it is becoming harder every year to obtain sufficient recruits up to the standard of physique required by Cavalry and Infantry Regiments.

Musalman Rajputs.

The Musalman Jats or Mula Jats number 980 only. They are scattered over all three tahsils, and are exceedingly inferior to the Hindu Jat of this district. Few, if any, enlist in the Army.

Musalman Jats.

NOTE.—This district furnished 144 out of 500 recruits enlisted in 1912, i.e., nearly 30 per cent. This bears out the remarks made above that the district is over-recruited.

The Gurgaon District.

The Pathans number 2,650. They own a very few villages. They are of good quality and fair physique, and are similar to those of the Rohtak district. They nearly all enlist in Cavalry, very few in Infantry. Their numbers will not permit of their being further drawn on.

Pathans.

The Biloches number 1,100, and are descended from a colony of Biloches who settled in the vicinity of Farukhnagar in the time of the Ghori dynasty. They own a few villages in the vicinity of Farukhnagar. They enlist in Infantry as well as Cavalry, though their numbers do not permit of their furnishing many recruits.

Biloches.

The Shekhs number 5,500, the majority of whom are spurious. There are small village colonies of true Shekhs, who supply recruits in small numbers. The Shekhs from towns, such as Gurgaon, Rewari, etc., are not suitable for enlistment.

Shekhs.

The Khanzadas, not to be confounded with the Khanzadas of Oudh, number 1,800 only. They claim to be descendants of Jadaun Rajputs, but are locally reported to be descendants of Musalman Rulers and slave girls. They own 7 villages in the Firozpur Tahsil. They have not so far been enlisted by the regiments recruiting through the Recruiting Officer at Delhi.

Khanzadas.
The Musalman Rajputs number 4,500. They own 10 or 12 villages, principally in the north and east of the Rewari Tahsil. They are similar to those of the Rohtak district, but do not enlist so freely.

Musalman Rajputs.
The Musalman Jats number 230 only. They own two small estates and call themselves Shekhs. They do not enlist.

Musalman Jats.
The Meos number 61,600, and own nearly all the villages in the Nuh and Firozpur Tahsils. Their early history and the origin of their name are alike difficult to ascertain. They claim a Rajput descent, and are locally reported to be of higher class than the Khanzadas. They are divided into 12 Pals, and 52 Gots, but no two enumerations of the Pals correspond exactly, and the 52 Gots include the Pals. The Pals which are strongest in Gurgaon are the Dahngals in the north of Nuh, the Chirklots in the south-east of Nuh and in the country round Punahana, the Landawats, Dimrots and Dulots in the Firozpur valley and the Darwals in the south of Nuh. They formerly lived in villages close to the hills, where their occupation was cattle-grazing and robbery. They have now come down into the valley and live by agriculture. As already mentioned in the preceding chapter, there is ample and good material to draw on here for Infantry Regiments.

NOTE.—This district furnished 77 recruits out of a total of 500 enlisted in 1912.

The Hissar District.

The Pathans number 2,900. They are of good quality and fair physique, and enlist in both Cavalry and Infantry. Their numbers are only sufficient for the present requirements of Cavalry and Infantry.

Pathans.
Only number 750.

Biloches.
The Shekhs number 5,100, the majority of whom are Hindu converts, and unfit for enlistment.

Shekhs.
The Sayads number 1,700, the majority of whom are to be found in the Hissar Tahsil, with headquarters at Barwala. They enlist in Cavalry, but not in Infantry.

Sayads.

The Musalman Rajputs number 35,600, but this total includes the Pachhadas who number about 24,000. This leaves the true Musalman Rajput total at 11,600.

The main clans included in the latter total are :—Jatu, Tonwar, Chauhan, Bhatti, Ponwar and Bargujar. The Jatus preponderate and are found in the Bhiwani and Hissar Tahsils, and they own a group of villages in the south-west of the Hansi Tahsil. They enlist freely in both Cavalry and Infantry.

The Pachhadas mentioned above are a collection of nondescript Musalman tribes whose headquarters are in the Sirsa Tahsil. They claim Rajput origin and are returned in the census as such. Tradition points to their having come from the West. Of all the tribes in the district they are the least prepossessing, either in their antecedents, or in their present development. They are lazy and indolent to a degree. They differ from both Jats and Rajputs in habits, manners and physique. They are not fit for enlistment, and should be carefully avoided by recruiters.

The Musalman Jats number 3,000, of whom many are intermingled with the Pachhadas. A few are to be found fit for enlistment.

The Dogars number 3,700, and are principally to be found in the Fatehabad Tahsil to the north of the Ghaggar, and including the Budlada "ilaqa." There is also a considerable colony in the town of Hissar. They have not so far been enlisted in the army, though they are reported to be similar to those in the Ferozepore district.

NOTE.—This large district only furnished 71 out of a total of 500 recruits enlisted in 1912.

Imperial Delhi.

Imperial Delhi comprises the Delhi Tahsil of the late Delhi district, the other two tahsils having been transferred as follows:—The Sonapat Tahsil to the Rohtak district and the Ballabgarh Tahsil to the Gurgaon district.

The Musalmans nearly all live in the city or suburbs, and are therefore unfit for enlistment.

CHAPTER XIX.—THE JULLUNDUR DIVISION, CIS-SUTLEJ DISTRICTS.

THE Cis-Sutlej districts of the Jullundur Division are :—Ludhiana and Ferozepore.

Few districts possess greater historical interest than Ludhiana, which, lying as it does on the high road from Central Asia, must have been crossed by each successive

wave of conquest or immigration ; and in historical times we find that some of the most decisive conflicts for Empire took place in the neighbourhood. Perhaps the greatest interest attaches to the country as the scene of the struggles between rising Sikhism and the Muhammadans.

The ancestors of the present agricultural population certainly immigrated within the last 700 or 800 years. The Rajputs were the first settlers, and came from the south. They say that in the reign of Muhammad of Ghor, A.D. 1157, their ancestors found the country all waste, and obtained from the Emperor the grant of a large tract along the Sutlej, in which they settled. Their villages lie almost all along the ridge over the old course of the river, or in the valley beneath. They were followed by the Jats who mostly came from the same direction and began to settle in the uplands 400 or 500 years ago.

There is no information about the district during the earlier Muhammadan invasions ; and it is not till the time of the Lodis that its name is mentioned. The founding of the town of Ludhiana, and the first systematic attempt to people the country about it, date from the rise of the Lodi family which subsequently held the throne of Delhi from 1450 to 1526.

The Moghuls, who succeeded the Lodis, established a strong government at Sirhind, to which Ludhiana was attached as a "mahal." Sirhind, with the rest of the Empire, passed into the hands of the Sur dynasty ; and it was at the town of Machliwara, 25 miles east of Ludhiana, that Humayun fought the battle which restored him to the throne of Delhi in 1555. It is to the reign of Akbar, 1556-1605, that most of the people in the eastern part of the district ascribe the advent of their ancestors and the founding of their villages.

During the century and a half which followed the death of Akbar, historical interest centres for this part of the country in the rise of Sikhism as a power, and the constant struggles between the followers of the Gurus and the local representatives of the Empire.

In 1763 the Sikhs took possession of Sirhind, which they levelled with the ground, and with its fall the last vestige of Imperial control over that portion of the Empire of which it was the headquarters vanished.

In 1809 the British established a cantonment at Ludhiana, and in 1849 the district was finally annexed by them.

The earliest known rulers of the Ferozepore district appear to have been the Ponwar Rajputs. About the time of the first Muhammadan conquests of India a colony of Bhatti Rajputs, of whose stock the great tribes of Manj, Naipals and Dogars are branches, came up from Jaisalmer under a leader called Rai Hel, and settled to the south of the present town of Muktesar. They overcame the local Ponwar Chief and firmly established themselves.

The immigration of the great Jat tribes who now people most of the district commenced about two hundred years after the time of Rai Hel.

In the end of the sixteenth century the Sidhus, who are of the same Bhatti stock as the Manj tribes, came up from Rajputana; one branch, the Sidhu Barars, founded a chieftainship at Kot-Kapura, and after a time rebelled against Nawab Ise Khan, the Manj Governor. The Empire was by that time falling to pieces, and they were not long in gaining their independence.

In 1717 Nawab Ise Khan rebelled against the authority of Delhi, but was defeated and killed. His territory was restored to his family, but from this time they had very little power.

The ascendancy of the Sikhs dates from about 1760.

In 1763 they sacked Kasur: many of the refugees from Kasur came over to Ferozepore and established the present town.

In 1838 the British made Ferozepore the station of an Assistant Political Agent.

In 1845, the Ferozepore district was the scene of the First Sikh War, and in 1849 the district was finally annexed by the British.

The Ludhiana District.

The Pathans number 1,500, the greater majority of whom live in Ludhiana City. They are physically and morally unfit for the service.

Pathans.

The Shekhs number 3,700, of whom very few are true Shekhs. These nearly all live in Ludhiana City, where they are traders and unfit for enlistment.

Shekhs.

The Sayads number 1,500. They own one or two villages. They do not enlist.

Sayads

The Musalman Rajputs number 11,200. The best clan is the Manj, the head of which is the Rai of Raikot. It is found principally in the Jagraon Bet and up-

Musalman Rajputs.

lands. The Ghorewahs are found chiefly in the Samrala Tahsil. Other clans are the Baria, Bhatti and Naru. They are said to be lazy and very conceited and to be inferior, from a regimental point of view, to those of the Ferozepore district. They enlist in both Cavalry and Infantry.

The Musalman Jats number 10,700, and are found principally in the Samrala Tahsil and the upper part of the Ludhiana Bet.

Musalman Jats.

They are reported to be superior to the Rajputs and Gujars, but are inferior to the Jats of the Ferozepore district. Though they enlist in both Cavalry and Infantry, they are difficult to obtain as they are not keen on military service.

The Musalman Gujars number 14,100, and hold a number of villages in the Bet, mostly in Ludhiana Tahsil. Their principal Gots are :—Gorsi, Chechi, Kalas and

Musalman Gujars

Paswal. They enlist in Infantry and come forward more freely than either the Rajputs or Jats.

The Awans number 1,700, and hold ten or twelve villages roundabout Ludhiana. They are not keen on military service, only one or two enlisting in a year.

Awans.

Dogars.

Number only 960.

NOTE.—The Ludhiana district is divided into the “Dhaia” or high ground of the district, which is healthy, and the “Bet” or low-lying ground along the river, which is saturated with malaria. Unfortunately the majority of the Jats, Rajputs, Gujars and Awans live in the Bet, and the reject ons for physical fitness are high in consequence.

This district only furnished 60 out of the 600 recruits enlisted in 1912.

The Ferozepore District.

The Pathans number 2,900, the majority of whom are confined to the estates of the Pathan Nawab of Mamdot in the Muktsar Tahsil. They do not enlist.

Pathans.

The Shekhs number 5,700. The few true Shekhs are in the city, the remainder being spurious. They are not enlisted.

Shekhs.

The Sayads number 2,300, of whom about half live in the city. The remainder are land-holders and enlist in Cavalry only.

Sayads.

The Musalman Rajputs number 41,000, of whom 15,000 are unclassified. These latter are pachhadads, Bagri Jats and other inferior classes. The principal clans of true

Musalman Rajputs.

Rajputs are :—The Manj who hold eight villages in the south-east of the Zira Tahsil, Naipal found near Makhu in the centre portion of the Bet, Bhatti

in Fazilka. The Rajputs of this district are superior both physically and morally to those of the Ludhiana district. They enlist in both Cavalry and Infantry, but are difficult to obtain.

The Musalman Jats number 17,300. They are superior to those of the Ludhiana district. They are not on the whole keen on enlisting, but are now coming forward more freely for the 18th Infantry, as this regiment has a good connection in the district.

Musalman Jats.
The Musalman Gujars number 6,500, and occupy the eastern portion of the Bet. They are of good quality and enlist in the Infantry, though being fewer in numbers they do not come forward so freely as the Gujars of Ludhiana.

Musalman Gujars.
Awans. Number 340 only.

The Dogars number 9,000, and occupy the Bet or riverside from about 20 miles above Ferozepore to an equal distance below it, also a few villages in the Rohi or uplands. They are unwilling to serve, preferring cattle-thieving.

NOTE.--The district is divided into the Bet, the low-lying ground near the river, and the Rohi or uplands. Musalmans number 90 per cent. of the inhabitants of the Bet, which is a malarious tract and accounts for the numerous rejections on medical grounds.

This district only furnished 42 out of a total of 500 recruits enlisted in 1912.

CHAPTER XX.—NATIVE STATES OF THE EASTERN PUNJAB.

A GLANCE at the map will show that the Native States of the Eastern Punjab are intermingled with the districts of the Ambala and Jullundur Divisions, portions of Native States being frequently found in the middle of a British district. The history of the Musalmans of the Native States is similar to that of the adjoining British districts.

The Dujana State.

The Dujana State is situated in the Rohtak district, and recruits from this petty State generally return themselves as of Rohtak district. The Musalmans are of the same type as those of the Rohtak district described in Chapter XVIII.

The Loharu State.

The Loharu State is situated on the west of the Hissar district, and is entirely a Hindu State.

The Pataudi State.

The Pataudi State is situated to the south-east of the Gurgaon district. The numbers of Musalmans are too small to be worth considering.

The Maler Kotla State.

The Maler Kotla State is situated on the west of the Ludhiana district.

The Pathans number 717, and are almost all city-dwellers. The Musalman Rajputs, numbering 1,400, Jats, numbering 126, Gujars, numbering 1,250, are similar to those of the Ludhiana district. They are all averse to service outside the State, and no recruits were enlisted for the Indian Army in 1912.

The Faridkot State.

The Faridkot State is situated in the south of the Ferozepore district. Original Musalmans number under 1,000. Musalman Jats number 2,100, Rajputs 2,000, and Gujars 500. They are similar to those of the Ferozepore district, and the few that enlist generally return themselves as belonging to the Ferozepore district.

The Kalsia State.

The Kalsia State comprises twenty detached pieces of territory in the Ambala and Ferozepore districts. The number of Musalmans is too small to be worth considering.

The Phulkian States.

The Phulkian States comprise the States of Patiala, Jind and Nabha, and are situated to the west of the Ambala district.

The Patiala State.

The Pathans number 4,200, the majority of whom live in Patiala City.

Pathans.

There are a few in the district of fair physique.

They are not enlisted in the Infantry.

The Musalman Rajputs number 27,200, of whom about 20,000 are true

Musalman Rajputs.

Rajputs. These are of good quality and similar to the clans of the same name in the adjoining

districts of Ludhiana, Ferozepore, Hissar, Rohtak and Ambala. Very few, however, enlist in the Indian Army, as they prefer service in the Imperial Service Troops, where they are always near their homes and get plenty of leave.

The Musalman Jats number 8,000. They are of the same stamp as those

Musalman Jat.

of Rohtak and Hissar. They do not enlist.

The Dogars number 5,100. They do not enlist, though good recruits

Dogars.

could be found in the western and southern parts of the State.

NOTE.—This State furnished 43 out of a total of 500 recruits enlisted in 1912.

The Jind State.

The Pathans number 575 only, and are found in the Charki-Dadri Tahsil.

Pathans.

They are of fair physique and enlist only in Cavalry.

The Musalman Rajputs number 3,100. They have not so far enlisted

Musalman Rajputs.

in Infantry. They are similar to those of the Rohtak district.

Musalman Jats.

Number 347 only.

NOTE.—The Jind State is divided into Jind proper, which lies to the north-west of Rohtak, and the Charki-Dadri Tahsil, which lies to the south-west of the Hissar district. Jind proper furnishes very few recruits to the Army, either Hindu or Musalman. The Charki-Dadri Tahsil is nearly all Hindu Jats, which accounts for this State only furnishing 2 out of a total of 500 enlisted in 1912.

The Nabha State.

The Pathans number 1,000, and are of fair physique. They enlist in Pathans. Cavalry, but not in Infantry.

The Musalman Rajputs number 4,000 and are similar to those in the Patiala State. They enlist in the Infantry as Musalman Rajputs. well as Cavalry.

The Musalman Jats number 1,500, and are similar to those in the Musalman Jats. Patiala State. A few enlist in the Infantry.

The Awans only number 19, and the Dogars 74.

NOTE.—This State furnished 23 out of a total of 500 enlisted in 1912, a large proportion, when the small number of Musalman in this State is taken into consideration.

CHAPTER XXI.—MISCELLANEOUS CORPS.

MULE CORPS.

Hindustani Musalmans.

THE Hindustani Musalman is not keen on service in Mule Corps, one of the chief reasons given being that the mule is a hybrid animal and therefore unclean. The fighting classes will not enlist, but a few Pathans and Shekhs of spurious origin can be obtained.

Mule corps are expected to recruit locally, and the best districts near the big centres of Lucknow and Meerut are given below.

Lucknow.

The best districts near Lucknow are :—Rae Bareli, Sultanpur, Partabgarh, Fyzabad and Bara Banki.

The best classes are Pathans, Shekhs and Gujars. The Partabgarh district used formerly to be drawn on to a considerable extent for Transport Units.

Meerut.

The best districts near Meerut are :—Meerut, Bulandshahr, Saharanpur, Muzaffarnagar, Moradabad and Bijnor.

The best classes are :—Shekhs, Julahas, Tagas, Kambohs, Garas, Jhojhas, Mewatis and Biloches.

Musalmans of the Eastern Punjab.

Very few Musalmans of the Eastern Punjab enlist in Transport Units. The best classes to draw on are Aruins, Kambohs and Tagas.

NOTE.—City-dwellers should be avoided as they are an undesirable class and generally of bad character.

Army Bearer Corps.

Musalmans will not enlist in the Army Bearer Corps.

Saises.

The Hindustani Musalman will not take service as saises. This is partly due to their objection to removing stable litter and partly to the very small rate of pay offered. The lower classes of the Musalmans of the Eastern Punjab used to be obtainable, but, owing to the heavy ravages of plague, they can now obtain far better paid work in the fields and are therefore averse to serving.

APPENDIX I.—RECRUITING AREAS ALLOTTED TO REGIMENTS.

Cavalry.

1st to 8th Cavalry. Recruiting Area extended to the Sutlej.
 21st, 22nd, 23rd, 25th Cavalry (A. G. in India No. 202 B., dated 2nd Feb-
 F. F. ruary 1900.)
 38th and 39th C. I. H.

Recruiting Area. The Delhi district and North-West Province, now the
 80th Lancers. United Provinces. (Mily. Dept. No. 2602 A.,
 dated 18th September 1896.)

Recruiting Area for Rajput Musalmans from the Delhi Division as well
 32nd and 33rd Cavalry. as from Rajputana. (A. G. in India No. 1645,
 dated 16th June 1903.)

Infantry.

Recruiting Area. Cis-Sutlej Punjab, including the Delhi Division
 18th Infantry. and the Phulkian States. The Meerut and
 Agra Divisions of the United Provinces and
 North and Eastern Rajputana. (G. G. O. No. 195 of 1903.)

Recruiting Area. The Delhi Division and Jind State. (A. G. in
 9th Bhopal Infantry. India Nos. 4084 B., dated 12th December 1903,
 and 4239 B., dated 24th December 1903.)

Recruiting Area. Hindustani Musalmans. No specified area laid
 91st Punjabis. down. [A. G. in India No. 17153-1 (A. G.
 6), dated 11th August 1913.]

Recruiting Area. Oudh and the Benares, Allahabad and Agra Divisions.
 95th Infantry. (Mily. Dept. No. 2602 A., dated 18th Sep-
 tember 1896.) Extended to the Meerut Divi-
 sion. (A. G. in India No. 3880-1, dated 24th March 1911.)

Same as above, but extended to the Meerut Division in A. G. in India
 96th Infantry. No. 16 E., dated 1st January 1908.

Recruiting Area. Oudh and the Benares, Allahabad and Agra Divisions.
 98th Infantry. (Mily. Dept. No. 2602 A., dated 18th September 1896.)

Recruiting Area. Oudh and the Benares, Allahabad and Agra Divisions.
 99th Infantry. (Mily. Dept. No. 2602 A., dated 18th September 1896.)

Extended to Meerut Division in A. G. in India No. 8211-2, dated 12th February 1912.

There is no restriction as to the area from which Hindustani Musalmans
 119th, 120th, 122nd Infantry. can be obtained. (G. G. O. No. 311 of 1895.)

Permission to enlist Musalman Rajputs of the Delhi Division was given
 in A. G. in India No. 41 B., dated 6th January 1898.

APPENDIX II.—CIRCULAR REGARDING CAVALRY “UMEDWAR” RECRUITING.

Copy of Adjutant General in India No. 16006-1 (A. G. 6), dated
4th June 1913.

It has been represented that Recruiting Officers are often called upon by Officers Commanding Indian Units to examine “Umedwars” for whom no vacancies exist, and that, as there are no specific orders on the point, Recruiting Officers are doubtful as to the extent to which such requests should be complied with.

2. I am accordingly directed to inform you that Recruiting Officers should meet the wishes of Commanding Officers in this matter as far as possible, and have been instructed accordingly. “Umedwars” are, however, not entitled to subsistence or railway warrants, nor can Medical Officers be called upon to examine them officially. India Army Form K-1162 should not be used for “Umedwars.”

3. It is desirable in the interests of the men that Commanding Officers should not instruct “Umedwars” to appear at the Recruiting Office, but, preferably, should inform the Recruiting Officer of the address of the men they desire inspected. The Recruiting Officer will then fix the place and time of examination, having regard to the convenience of the men and his own movements.

APPENDIX III.—PROCEDURE TO BE FOLLOWED IN RECRUITING THROUGH RECRUITING PARTIES, FUR- LOUGH MEN, ETC.

**Copy of Adjutant General in India No. 12661-1 (A. G. 6), dated
30th August 19 2.**

It has been represented that Officers Commanding Regiments are in the habit of ordering Recruiting Parties and Recruits to report themselves at the Recruiting Head-quarters without previous reference to the Recruiting Officers concerned.

As Recruiting Officers are necessarily frequently absent from their Head-quarters this procedure often causes inconvenience to the men and unnecessary expense to Government. I am therefore directed to request that previous to sending out Recruiting Parties or ordering Recruits to report themselves for examination, Officers Commanding Regiments may be directed to ascertain from Recruiting Officers, in accordance with Army Regulations, India, Volume 2, paragraph 634, the date and place that such parties should report themselves.

APPENDIX IV.—LIST OF THE CHIEF CLANS, ORIGINAL MUSALMANS.

Sayads.	Shekhs.	Moghuls.	Pathans.
Hassani.	Sadiqi.	Chugtai.	Afridi.
Husaini.	Farukhi.	Kazalbash.	Bangash.
Alvi.	Usmani.	Turkman.	Bunerwal.
Fatimi.	Ulwi	Uzbak.	Daudzai.
Saidi.	Quraishi.	Turk.	Dilazak.
Jafari.	Ansari.	Kai.	Durrani.
Musawi.	Marwani.	Chak.	Ghilzai.
Naqvi.	Hajjaji.	Tajik.	Ghori.
Razavi.	Milki.	Barla.	Kakar.
Anghari.	Hashimi.		Khalil.
	Bahlimi.		Lodi.
	Faridi.		Nagar-Ghurghust.
	Jafari.		Ourakzai.
	Kidwai.		Yusafzai.

NOTE.—The expressions Sunni and Shiah refer to the two great religious sects of Musalmans, and should not be inserted as the clan of a recruit.

APPENDIX V.—LIST OF THE CHIEF CLANS, CONVERTED MUSALMANS.

Rajputs.	Jats.	Gujars.	Meos.
Bachgoti.	For "Gots" see Handbook on Jats	Chechi.	Balant.
Bargujar.		Gorsi.	Ratawat.
Bhalesultan.		Kalas.	Darwal.
Bhatti.		Paswal.	Landawat.
Chauhan.			Chirklot.
Ghalot.			Dimrot
Jadon.			Dulot.
Jatu.			Nai.
Ponwar.			Yunglot.
Pundir.			Dahngal.
Rathor.			Singal.
Sikarwar.			Kalesa.
Tonwar.			
Baria.			
Ghorewah.			
Joya.			
Mandahar.			
Manj.			
Naipal.			
Naru.			
Taoni.			
Wattu.			

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